



Christian Courier

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Canadian evangelist criticizes colleague for stand on Vineyard

CC staff

TORONTO — Ken Campbell, the conservative, mince-no-words founder of the Ken Campbell Evangelistic Association criticized "100 Huntley Street" leader David Mainse recently for giving on television his "unreserved endorsement [sic] and enthusiastic approval of 'the holy laughter revival.'"

Mainse is a Pentecostal and Campbell a Baptist, though he calls himself a "non-tongue-speaking charismatic," which, he notes, in Mainse's view is an oxymoron.

In a letter to Mainse which Campbell distributed to the Christian press, Campbell expressed his "alarm over [Mainse's] jeopardizing of the credibility of [his] Christian witness and ministries and leadership in the Church" be-

cause Mainse endorsed the Vineyard phenomenon on his TV show rather than point out "the unbiblical elements in 'the Vineyard renewal.'" Those elements, said Campbell, are "tragically divisive to the Body of Christ and need to be noted and addressed by responsible spiritual leadership."

Despite his criticism, Campbell told Mainse he was writing "as a friend and fellow servant."

After careful evaluation

David Mainse, on the other hand, says that he went to see for himself and that he waited for a year to comment on the Toronto Blessing. He interviewed several non-charismatic church leaders to get an objective assessment from them.

Ian Rennie, president of the



Ken Campbell

Ontario Theological Seminary and a church historian, had told him that strong physical manifestations have accompanied revivals in the past. Bill Bright of Campus Crusade for Christ, who attended a session,



David Mainse

had said that he had felt the presence of God.

"I gave people a chance to look and evaluate," says Mainse. "We're not cheerleaders." But Mainse has come to the conclusion that the

Toronto Blessing is of God. He has heard from counseling personnel at the Crossroad Centre in Burlington where 100 Huntley Street is housed that several clients in long-term therapy were healed at the Vineyard and no longer need help.

Simplicity of the gospel

In his letter, Campbell quoted at length from the "spiritually mature and Scripturally sound reflections" of Dr. David Wang, whom he identified as "a Chinese Pentecostal leader." Wang held a week of meetings at the Mississauga Gospel Temple last month.

Campbell held up what Wang had said in an article in *The Endeavour* as an example of the kind of thing Mainse should

See CAMPBELL page 9...

Christian groups take different stands on 'hate crimes'

Alan Doerksen

OTTAWA, Ont. — Bill C-41, the federal government's attempt to increase sentences for "hate crimes", is meeting with a mixed reaction from Christian organizations. The Christian Reformed Church's Committee for Contact with the Government supports the bill, but REAL Women and the Church Council on Justice and Corrections oppose it, although for different reasons.

REAL Women objects to Bill C-41 partly because it refers to homosexuals as a special, designated group. "In effect, the legislation provides for increased penalties for crimes if committed against a person belonging to certain privileged groups," states Cecilia Forsyth, REAL Women's national president. "Homosexuals already have the same legal protection shared by all Canadian citizens,

including a right to the physical safety of their person and their property, and a right to speedy reviews for acts of physical violence against them."

Recognizes crimes against individuals

Forsyth calls on the government to "dispense with the categories of privileged groups and provide stiffer penalties for all crimes against all individuals motivated by hate."

To date Bill C-41 has passed second reading in the House of Commons, and is now before the Standing Committee on Justice and Legal Affairs for review. REAL Women appeared before the committee last November and spoke out against the part of the bill dealing with offenses motivated by hate and sexual orientation.

Forsyth expresses concern that the bill does not offer a



Rick Prashaw, of the Church Council on Justice and Corrections

definition of sexual orientation, and might be interpreted to cover such practices as paedophilia.

Hate: a matter of the heart

The bill also does not define "hate crimes," says Gwen Landolt, national vice-president for REAL Women. Hate crimes are defined by their motivation, not

the results, she says, and motivation for a crime can be hard to determine. "How are they going to plumb the depths of our thoughts and feelings?"

Homosexuals "share no common attributes on which they can base their claim to protected class status, since they are only linked by reason of their sexual behavior," argues Forsyth. "One's racial inheritance or gender create a true class status. Behavior or lifestyle does not."

REAL Women claims that Prime Minister Jean Chrétien has insisted that all Liberal MPs vote for this legislation. Instead,

REAL Women want there to be a free vote in Parliament on Bill C-41. The group is also concerned that the passage of Bill C-41 could lead to changes to Canada's human rights code to

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News

Church Council opposes longer prison sentences

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protect homosexuals.

The Church Council on Justice and Corrections (CCJC) opposes Bill C-41 primarily because of the longer prison sentences for hate crimes it calls for.

"We don't want to be soft on crime," says Rick Prashaw, CCJC's communication co-ordinator. But, he adds, having longer sentences "just doesn't serve the community, doesn't serve the offender."

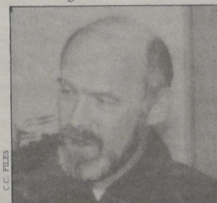
Instead, CCJC has proposed an alternative court procedure that rules out imprisonment in less serious crimes. For hate crimes, CCJC advocates public education and creative sentencing measures that would lead to the individual meeting and working with members of the

group maligned. "The Crown acts as the doorkeeper" in this procedure, says Prashaw. This spring, federal and provincial ministers of justice from across the country will be meeting to discuss CCJC's alternative court procedure.

Prashaw criticizes the justice system for putting too many people in prison for minor offenses such as non-payment of fines. Murderers and people who break and enter are given "the same response in terms of procedure," he says. "Many offenders could pay back the victim and community directly through service and other alternatives in far more humanly satisfying ways that will save taxpayers' money and reserve scarce treatment resources for serious offenders."

Hate crimes are serious

Prashaw agrees that hate crimes are "very serious," and that distinguishing between more serious and less serious crimes is good.



Reinder Klein

People are usually targeted for hate crimes because of their race, creed or sexual orientation, says Prashaw. "You're

hating someone for who they are." He cites gay-bashing, vandalism and obscene phone calls as examples of hate crimes.

Asked about possible changes to the human rights code to protect homosexuals, Prashaw said CCJC has no official position on that because it represents several denominations with different positions on the issue of gay rights.

Recognizes crimes against groups

The Christian Reformed Church's Committee for Contact with the Government supports Bill C-41 because "the import of it is to oppose violence against other people," says Reinder Klein, an employee of the committee. The bill will protect people of all

sexual orientations and does not promote the "gay agenda," says Klein.

"I understand in some [Christian Reformed] congregations this became quite a hot topic," says Klein, adding that there is homophobia in some of the churches. But he stresses that the committee can never condone violence against gays. "We want to respect and be a part of this pluralistic context."

The inclusion of a special clause in Bill C-41 dealing with protection of homosexuals could lead to a related adjustment of Canada's human rights code, says Klein.

Klein defines hate crimes as crimes against any group that is different from the group to which the perpetrator belongs.

College's one-of-a-kind sports ministry degree generates strong interest

Alan Doerkson

CARONPORT, Sask. — Saskatchewan's Briercrest College is getting ready to start the first sports ministry degree program in North America this fall, in cooperation with Athletics In Action (a division of Campus Crusade for Christ).

"The interest across the country has been phenomenal," says Brent Dolfio, managing director for AIA in Canada. Dolfio is helping to co-ordinate the new program on behalf of AIA.

Briercrest, based in Caronport, Sask., consists of a Christian high school, a Bible college

and a seminary that share the same campus. The college has about 750 students, while the seminary has 150 and the high

"Just to have athletics didn't seem viable. We needed to be developing people spiritually."

school has about 200. All three are interdenominational.

Last May, Briercrest and AIA agreed to start the new program as a joint venture. Several AIA

staff workers will be teaching athletics courses in the program, which starts this September. Other courses, especially in theology and ministry, will be taught by Briercrest instructors.

A practical program

The new Bachelor of Arts in Sports Ministry will feature such courses as sports evangelism, health and well-being of athletes, making disciples through athletics, and ethics in sports.

"We're really trying to make this program as practical as possible," says Dolfio.

In a written description, the college describes the program as being "designed to prepare men and women for effective sports ministry in church and parachurch organizations as well as the general marketplace. It provides students with the opportunity to integrate biblical studies with an intensive sports ministry component."

The new degree will also fulfil coaching accreditation requirements for the National College Coaching Program. It will provide good background for youth pastors, coaches and AIA workers, says Briercrest academic dean Ian Lawson. "It's an open door to communities... I think it has a lot of potential."

Briercrest has worked with AIA before, Lawson notes. In the summer of 1991, the college sent a basketball team on an AIA short-term mission to Russia and Ukraine. This month, Briercrest's basketball team went to Guatemala for two

of students and basketball coach, has been involved with the new program from the conception stage. He will be teaching courses in the fundamentals of coaching and health and well-being of athletes in the program this year.

Peters describes the courses taught by AIA's instructors as "week-long modulars that are really intense." Sports has been important at Briercrest "for the last 10 or 15 years," says Peters. "Our teams have done well at the college national level."

Portable curriculum

According to Peters, one reason for developing the new program is that "just to have athletics didn't seem viable. We needed to be developing people spiritually."

Although this is the first program of its kind in North America, Dolfio says that AIA may be starting similar programs at other Christian colleges in North America and Europe in the near future. "The curriculum we developed at Briercrest is transferrable."

Briercrest was a good college to start the program with because of the high degree of interest in sports there, says Dolfio. "You really need the right mix for a program like this."



Stan Peters

weeks with AIA.

Briercrest already has "a fairly broad offering of courses in athletics," says Lawson. The college also has a full-sized gym, hockey rink and football field. A lot of students are involved with basketball, volleyball and hockey at Briercrest, which offers summer camps for each of these sports, says Lawson. Many Briercrest students and potential students have shown interest in the new program, he says.

Stan Peters, Briercrest's dean

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Opinion

A new world order... or is it?

Lawrence J. Lutgendorff

Discussion about a "new world order" was made popular by U.S. President George Bush because of the fall of the Berlin wall and the unprecedented co-operation between world powers during the Gulf War. With the fall of "communism" in Eastern Europe and the end of the "cold war" this reality of world politics cannot be dismissed. The world we live in has radically changed from the

The world order has changed. But is that change really new, and does it hold the promise of something better?

one we knew a short 10 years ago. Or has it?

Traditional views of international relations which sought a justification for the use of power in such ideas as national interest and state sovereignty are being challenged. Sovereign states are assumed to be self-interested single entities and tend to use power as an instrument of public policy.

So Clausewitz's (an 18th century general) dictum that, "war is politics by other means," is an expression about a system focused on the struggle for control over the relations between states. This international system is judged to be guided by anarchy because there is no higher authority to which an appeal for order can be made. Indeed traditional global politics is guided by the fear of anarchy, of which the "cold war" and the nuclear arms race are the most luminous examples.

Powerless against global warming

The use of concepts such as sovereignty and national interest to justify efforts to procure "security" through military power re-enforces the idea of anarchy and gives rise to the contradictory goal that claims, "If you want peace you must prepare for war." However, the obsession with war and military security begins to lose intensity when military objectives can do nothing to stop global warming, holes in the ozone layer, desertification of Africa, deforestation, loss of bio-diversity and species habitat, or the

cycle of poverty and drought.

We live in a changing world and as members of a "global village" where international economics and environmental issues have no regard for sovereign borders the claim that, "you have no business in our domestic affairs," is at least meaningless if not unappealing. Trade practices and the by-products of industrial production processes have a global impact. The world order is changing, but is that change really new and does it promise something better as seems to be implied by all the excitement surrounding the end of the "cold war."

Still moved by fear

As the need for military security moves out of the central orbit of international relations, many people also assume that the fear of anarchy, and the need for security must necessarily go with it. The new challenge is understood to be: maximizing the positive potential of international co-operation.

Issues such as poverty, literacy, health, food supplies and environmental degradation do need international even global solutions. But the assumption is that our fears have been conquered and that international relations is merely an exercise in learning to co-operate.

As Christians we can rejoice that the "idolatry of military security," as Dutch economist Bob Goudzwaard calls it, is breaking down. But the idea that we are moving out of a system based upon fear of anarchy must be challenged. The

fear for another.

The unknown enemy

As human beings our fear of anarchy has shifted from issues of military security to issues of environmental security. We used to view other states as

our theories.

In our search for security against these new enemies we embark on trade missions and joint ventures and seek to shield ourselves in large blocks of trading partners. In other words we are seeking security from the anarchy of the market place through the disguise of positive global co-operation.

Avoid all idols

Even though the idolatry of military security is declining we have begun to replace it with the fear of a new enemy which is also of our own making. The challenge of the "new world order" for increased co-operation is a positive step and as Christians we must work at building up the diversity of God's good creation. But we must also be wary of replacing one idol with another.

Replacing fear of each other with fear of the created world is not a positive step forward but merely another roadblock to the establishment of God's kingdom. Let us move forward promoting God's plan of redemption and waiting for the new world of God's making not the one we try to make ourselves.

Lawrence J. Lutgendorff lives in Kingston, Ont., where he waits for the New World of God's creation. While waiting he sometimes teaches international relations at Redeemer College in Ancaster, Ont.



Former U.S. President George Bush popularized the phrase 'New World Order.'

motivation for global co-operation is still fear of anarchy. The kind of system we live in has not changed as the advocates of a new world order want us to believe. The change in the international system is a qualitative one, the focus of our fears has shifted. We do not live in a "new world order" but have merely exchanged one kind of

enemies with whom we had to compete for limited resources. Now however, the enemy is unknown.

Our economic and physical environments are not as predictable as a state. Where there used to be rules of conduct for engaging the enemy we now face the "natural" process of the physical environment and the structural problems of managing an economy on a global scale which consistently defies

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Editorials

Has the Toronto Blessing got you guessing?

I have not been to any meetings of the Toronto Airport Vineyard, but I have read quite a few articles about it now. I'm not, however, in a position to evaluate with authority what's going on there, although I notice that going to a Vineyard event does not result in uniform opinions and is no guarantee of understanding either. But then again, reading what others who have gone write about this strange phenomenon called the Toronto Blessing probably provides more understanding than going and not reading what others have to say.

No harm in cheering up

Anyway, I'm inclined to think well of the Toronto Blessing. If the Holy Spirit makes people laugh, there can be no harm in that. If he makes people roar like lions, well, I have a little more difficulty being comfortable with that.

When we come to the new earth and regain our lost innocence, I have no doubt we will behave in ways we now find embarrassing. When I go for a walk, I sometimes talk to myself. As far as I can tell, that is a recapturing of my lost innocence. If I should do that in church, people would ask for my resignation as chairman of council. So I don't do it in church because I'm part of the conspiracy of closet soliloquizers.

The thought has occurred to several observers of the Toronto Airport phenomenon that perhaps God is trying to cheer up his people, especially those who suffer from painful past experiences. Maybe a few angels came to God and reported on the joylessness of the Christian life in so many struggling churches, and God decided to do something about it. Who are we to say it could not be so?

An appetizer to discipleship?

But as with so many things, we must not read too much into the Toronto Blessing. It sounds to me as if it could act somewhat like an appetizer to Christianity, but there's no way that

these services and experiences can represent the fullness of the Christian life. You can't laugh or roar your way through life. I certainly would not like to see people switch from a good church to a Vineyard church. The Toronto Blessing will be more of a blessing if it improves church life back home.

Discipleship is so varied and complex. Some Christians are good at evangelizing. Others are good at integrating their faith into their every-day work. Again others are adept at praying and studying the Scriptures. And again others are good at helping and supporting others. Perhaps now God is developing a breed of Christians who are good at making things lighter and happier for their congregations back home. Let's show appreciation for all these dimensions of the Christian walk.

I must say, I get a kick out of the idea that God might be using an airport hangar in a suburban wasteland like Mississauga in a mild-mannered country like Canada to cheer up Christians around the world. At least it would fit my notion of God's having a wonderful sense of humor. **BW**

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Elders don't have enough fun at their meetings

I was chatting with Elbert Van Donkersgoed of the Christian Farmers Federation of Ontario the other day. He told me that CFFO board members generally enjoy attending the organization's board meetings. Several CFFO male board members are also members of church councils back home. But for some reason, quite a few of them do not generally enjoy attending church council meetings. Why is that? we wondered.

We came up with a few reasons. CFFO meetings are task oriented and do not get into personal difficulties. Board members are generally people with similar ideas and similar work situations. The decisions you make at CFFO meetings do not affect your personal life much. You meet with people you don't see every week, making these encounters at board meetings special. A CFFO meeting is a day affair that pulls you out of your every-day work routine.

Church meetings, on the other hand, deal with issues and people, and it's difficult to see immediate results. The people you meet with may not share your ideas about church and they come from a different life and work experience. You can generally anticipate how a decision will affect you or someone else in the church.

Sometimes you know each other so well that you don't hear each other anymore. Church decisions seem so weighty. The issues may be as old as Methuselah and you get tired of going over the same ground again. Meetings tend to be held in the evening when you may be tired from a good day's work.

It's all quite understandable, but yet... shouldn't council meetings be more fun than they are? If it's true that council meetings are heavy affairs which sometimes lead to sleepless nights, shouldn't churches do something about that?

We offer two solutions: 1. Everybody who goes to council dress up in dark duffel suit with stiff-collared white shirt, black shoes, black gloves and black bowler hat. Nobody may smile or engage in any form of levity while so attired. That way the council's demeanor and appearance will fit the occasion and accurately symbolize the joyless task of leading God's flock. 2. Get a life. Make council meetings less heavy. Take yourself less seriously. Pray beforehand that the Spirit of joy may fill everybody's heart. Add women. And crack a decent but not so Christian Reformed joke from time to time.

Take one or the other.

BW

Letters

Verse of profanity?

A Niagara pastor wrote his own poem in response to Lori Eldridge's poem "Wait three months" (CC March 10). In fact, he returned a photocopy of Eldridge's poem, as an act of rejection, perhaps. We will reprint "Wait Three Months" here so that the exchange makes sense to our readers.

Wait Three Months

One day God told Abraham
in twelve months he'd have a son.
Why didn't He say nine months
and everything'd be done?

He said to wait the three months
or it would hurt the very worst;
God knew that Abraham
had to be circumcised first.

Ouch!

Lori Eldridge

Holy indignation

I hereby to the press return
this verse of profanation,
My heart and soul within me burn
with holy indignation.

The tongue indeed unruly is,
Apostle James did ponder,
for words can shamelessly amiss
describe a sacred wonder.

As Genesis records the tale
of him who had no offspring,
Yet Abraham in reverence deep
feared God in every thing.

How sacrilegious it then be
to use the poet's writing tool
and speak about this Friend of God
with desecrating ridicule.

Harry A. VanderWindt
Grimsby, Ont.

A serious charge

I must defend the poet's name,
who wrote for love of detail.
To point out soreness is no shame
When knife and foreskin dovetail.

Now sacrilege's a serious charge,
not to be lightly rendered.
One wonders if the fault's that large
if fault is to be tendered.

For Abraham was a man like us,
not even sin excepted,
why should we show him reverence plus
when it is not expected?

Profanity like beauty's fate
may be in the eye of the beholder.
Some speak of Abraham the great,
Those who call him Abe are bolder.

The main thing is to honor God,
to yield him reverent glory.
To laugh with Abraham is not odd,
It's in keeping with the story.

Sarah had Isaac, and she was awed,
The gift was more than riches.
the name means "laughter," after God,
who left them both in stitches.

Editor

50th Anniversary Rearview Mirror

The first time Contact published some articles in the English language... for the younger generation!

THE YOUNG PEOPLE'S PAGE

A Persenaire

Introduction

At it's January meeting in London, Ontario, the Publication Comm. of "Contact" appointed the undersigned to take charge of the new department in our magazine which is to be known as THE YOUNG PEOPLES PAGE. It was further decided that this department was to be edited primarily in the English language, since it was felt that most of our young Dutch-Canadians were already able to handle this language, and were eager to learn to express themselves therein.

Orientation

The chief purpose of this page will be to aid our Young People in the process of their Canadianization, and that in the good sense of that term. As prospective citizens of this our new fatherland, we must become orientated to our new surroundings.

Orientation is what the "Groningers" would call "een dikke woord." When it was first mentioned at our committee meeting, one suggested that what is meant with it might be "de ontgroening der jeugd." Perhaps it does mean something like that. For well I remember that some thirty-eight years ago, when as a boy I arrived in the United States, the first nickname which I received was the name "greenhorn." There were also other fancy names added, such as "blue-tail" and "wooden-shoe." And a certain Irish boy used to say to me:

"Dutchman, Dutchman, belly full of straw,
Can say nothing, but 'yah, yah, yah!'"

But of all these nicknames the first one was perhaps the most appropriate. For that is what I was, a "greenhorn." Everything was new and strange to me; and it took some time and effort on my part to acquaint myself with the American ways and customs. No doubt, our Holland boys and girls here in Canada are going through some of the same experiences that I had to contend

with. Only, it seems to me, they have this advantage that, on the whole, our Canadian people are most sympathetic to foreigners, and especially to our Dutch people, than the Americans were before the first world war.

Contact

Another purpose which this page is to serve is to give our Young People the opportunity to express themselves. Fact is, the undersigned would like to make this the next chief aim of this page. Our paper is called "Contact," which implies that we should keep in contact with each other in every way this can be accomplished. The best way to keep this contact is to tell each other about our experiences in Canada and to discuss our various problems together. Hence, I would like to receive from our Young People the following:

First of all, news about yourselves, your society meetings, and other activities. These news-items must be brief, of course, since we have but

one page at our disposal. Secondly, I would greatly appreciate receiving your views on various matters, especially those relating to the influence for good which our own Young People may exert on our Canadian life. Possibly in this connection some of you may be able to suggest some definite things which we, as Young People, may accomplish for the welfare and development of our immigration movement and of our new Canadian churches. Be assured that such suggestions will be heartily welcomed. And finally, our Young People are invited to present to us their problems which they have to face as young Canadians. How shall we, as Holland immigrants, make the proper adjustments to our new surroundings? What things pertaining to our Dutch heritage should be carefully preserved by us? and what Dutch customs and ideas might be safely discarded or revised? Be sure to send any questions or topics which you would like to have discussed on this page.

Wrong to see movie as good entertainment

Your review of the movie *Roommates* (CC March 10) contained the following comments: "Overall, this is a relatively clean movie — no explicit sex, no violence, but some vulgar and profane language.... Although some of Rocky's profanities might be offensive, they're not frequent or particularly harsh. This movie will be enjoyable entertainment for families with older children."

Please allow me to remind you that the Bible condemns misusing the name of the Lord, "for the Lord will not hold anyone guiltless who misuses his name" (Exodus 20:7, Mark 9:42).

The *Heidelberg Catechism* says in Answer 99: "That we neither blaspheme nor misuse the name of God by cursing, perjury, or unnecessary oaths, nor share in such horrible sins by being silent bystanders."

Please, for your sake and for the sake of your readers, consider carefully what you recommend as "enjoyable entertainment."

Bob DeVries
Glen Williams, Ont.

It wiped his glasses

I enjoyed reading Anthony J. Looy's article "Does the authority of the Word include fallibility and inerrancy?" (CC March 10). Because there is an intermittent discussion in *Christian Courier* on what is Reformed, I find this historical research helpful for clarifying my viewpoint.

Jan de Bree
Duncan, B.C.



And the rains came down!

The news from Holland and now California leaves little doubt about the intensity of the storms pounding these two coastal regions. There is something about a flood that makes it stand out in your memory. You never forget the experience. The magnitude of the toll — human, economic, and natural — is difficult to grasp, even for people with first hand knowledge. Over the years the questions about floods have remained largely the same — "What happened to cause this event?" and "What can we do to prevent or mitigate the terrible damage?"

I suspect that when it comes to floods, we are all closet hydraulic engineers. Mention rising water and it seems that everyone has an opinion. Sometimes I think we are driven, just like the beavers, to channel, dam, and finally to

control the flow. Confronted with the forces of nature, we seek to control, to bring the situation to hand and, if this fails, at least to mitigate the situation. But control is a slippery concept and not easily accomplished. Whether it be plants and animals, or rocks and rills, control is never easy. Nor should it be so.

With a wry sense of humor John McPhee in *The Control of Nature* (1989) lampoons our feeble attempts at controlling nature. Our efforts to work our will on the earth is filled with paradox. The harder we have tried to prevent floods this century, the worse the damage has become! We put up a levee and gain a measure of safety, simply to be lulled into erecting bigger, costlier infrastructure which now stands in harm's way. Flood control measures are sometimes called a social trap.

Traps occur when short-term, local actions guide us into long-term global dilemmas with adverse consequences. A broad ecological perspective can be helpful in avoiding some social traps.

The eager beaver gets the flood!

It takes about 14 to 18 months for the hydrologist's reports to appear after a major flood. So we are just beginning to see the analysis of last year's Missouri/Mississippi River flood. When the reports on the 1973 flood in the Mississippi basin finally emerged in 1975 the news wasn't good. Since 1837 we have progressively constricted the river until flooding was inevitable. By slow and incremental fashion we have removed woody debris from channels, raised levees, installed dams and navigation

works, and generally made the stream bend to our will. In short, the "1973 flood's record was man-made."

A similar verdict has already been delivered on the floods of last winter. The experience in Holland and California will likely prove the same adage true. Everywhere we go on the planet, small scale changes, each a seeming good in itself, are damaging nature and taxing the restorative powers of creation.

There is a bigger picture here, a story of responsibility that goes beyond our narrow self-interest. We are responsible to care for the land and the water. It is ours to use, but not to abuse. In the midst of the memory of these floods, it is good to pause and ask ourselves

Environmental

Housekeeping

John Wood

again — have we done the right thing with these basins? When I look and see systems that have functioned well for decades, and even centuries, then "suddenly failed" I wonder if someone is at fault.

Perhaps we have been trapped by our own small successes. Each one taking just this little piece of land, this little hedgerow, this little wetland. We think them insignificant at the time. But in the aggregate they modify the system beyond its limits.

John R. Wood teaches environmental science at the King's University College in Edmonton.

Could you spell that please?

GRAND RAPIDS, Mich. (CRWM) — William Shakespeare once said something like: "What's in a name. A rose by any other name would smell as sweet." Well old Will's advice has been well-heeded by Calvin College director of instructional resources Randal "Randy" Nieuwsma.

Over the years, Nieuwsma has seen his surname butchered in almost every conceivable manner. Just for fun, a couple of years back, he started collecting mailing labels that incorrectly spelled his name; he then started adding labels that also got his place of employment, or other minor details, wrong.

He's presently up to 59 labels... and counting. The ex-

amples of bad attempts are numerous and humorous.

Some are close. Mieuwsma, for example, is a pretty good try at what Nieuwsma himself ad-

As Maxwell Smart might say: "they missed it by thaaat much."

mits is a tough spell. So is Hieuwsma. An Nieuwsma is also in the ballpark. As Maxwell Smart might say while holding thumb and index finger in close proximity: "they missed it by thaaat much." Another near miss saw every letter correct, but instead of R. Nieuwsma, it

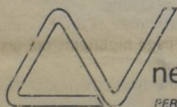
was sent to R. Nieuw Sma!

But... Viellwsma is out there as are Nieuwaska, Nieuwsonay, Nieuwsmir, Nieuigma, Nieuwsma and Nickiwsma. One mailing label was addressed to Ms. Randi Nieuwsma. Another made part of Randy's last name into some sort of advanced degree. It was sent to Randy Nieuw, SMA. Others come close on the last name, but miss the first name. Randy has become Andolp, Andy, Rudy, Ronald and Randhal.

In addition to having his name often rendered unrecognizable, Nieuwsma often is given new job titles. One mailing called him Randy Nieuwsma, MD, while another was sent to the Office of Radiation. His place of employment fares little better. He's worked at Galvin College, Caldin College, Calum College, Charles College and Clavin College (where everybody knows your name).

Through it all, Nieuwsma remains resolutely stoic.

"You kind of get used to it," he says. "I do appreciate it, however, when a company gets my name right. And I probably pay more attention to what's inside the envelope."



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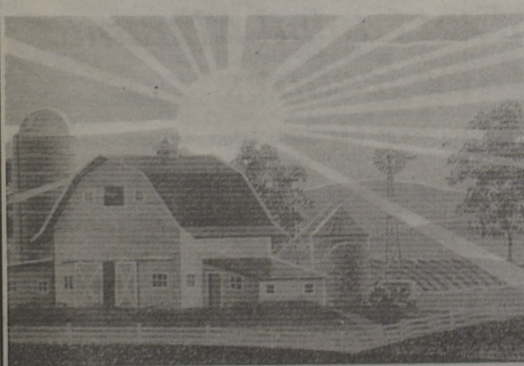
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Book Review

'Twilight' serves solid, punchy doses of biblical religion

Twilight: Daily Readings with the Bible

by Andrew Kuyvenhoven
Grand Rapids, Mich.: CRC Publications, 1994. Softcover, \$16.95 Cdn.

Reviewed by Jack Westerhof, pastor of the Palmerston, Ont., Christian Reformed Church.

Twilight is the second volume of daily readings by Andrew Kuyvenhoven. It comes as a retirement project, 17 years after *Daylight*.

About time, too. By this time our family's copy of *Daylight* is dog-eared and tattered from use. Not that we'll soon discard it — it has become a familiar friend, a devotional with meat to it, by a writer who calls a spade a spade.

Twilight is a lot like that. There are differences, but this

time too we get solid, punchy doses of biblical religion, a "spiritual vitamin" a day at a time. These are the reflections of a gifted pastor who returns to familiar themes and tackles some fresh passages as well.

In many ways this is vintage Kuyvenhoven. He knows how to write good visual stuff. This is how he concludes his thoughts for July 28, on Romans 8:19, the waiting creation: "Today we endure winter like snowbound pioneers hibernating in their cabins. Sometimes cabin fever hits us. With the whole creation, we cry for spring to come."

Characteristic too is the emphasis on the Christian life as a call into the Savior's mercy and the road of suffering. From November 10, on Phil. 1:27: "We are never closer to Christ than when we suffer with him." And, what this translates into: "The most difficult kind of Christian living is done today

by those who work in schools, offices, factories, or other places where nobody gives a rip about Jesus Christ. And no preacher or teacher can give a simple recipe.... All we can say



Andrew Kuyvenhoven is, 'Behave in a manner that is worthy of the gospel of Christ.'"

Admonitions to clear thinking

And he still can't resist the didactic touch. On May 16, in connection with John 16, about the work of the Spirit, Kuyvenhoven reminds us of a song we sing, "Father, we love you; glorify your name. Spirit, we love you; glorify your name in all the earth." Yes, we've sung all three stanzas, to each of the three. But, says Kuyvenhoven, "The Son did not intend to glorify his own name, nor does the Spirit want to magnify his own name in all the earth. But

the Son glorified the Father by his work on earth. And the Spirit came to glorify the Son." Then, mellowing, Kuyvenhoven tells us not to worry. After all, "the Father is in the Son and the Son is represented by the Spirit. And God is one."

Vintage Kuyvenhoven, also in his choice of themes and texts. As long as I've known him spiritual warfare has been a strong motif, and that's what January starts with. The God of Elijah is the subject for February; in April we visit the letter to the Colossians; May is given to the Holy Spirit. July, vacation month, interestingly, deals with the groaning creation. In August we read psalms; October and December see us returning to Isaiah, while September and November are given to the New Testament letters Titus, II Timothy, and Philippians.

This selection is very much in line with *Daylight*, and, I think, common among us Reformed folk. Too common at times, I think sometimes. Some years back Henry De Moor Sr. wrote on texts that piqued or intrigued him; more of that kind of thing would be refreshing.

What are the differences between the two books?

Twilight's meditations are shorter. That's what our times

demand, and our kids will like that too. But brevity has its problems; some of this simply doesn't deliver the wallop that *Daylight* did.

All of that volume, I believe, began as devotions for The Back to God Hour and were expanded. Some of this book, three months' worth of it, began that way, but if they're stretched, it's not by much.

New style for a different time

Twilight is simpler, looser, more relaxed in style and layout.

More relaxed, too, about leaving things unsaid — something *Daylight* found hard to do. Even then Kuyvenhoven feels the need to apologize for spending "more time on explanation than is customary in devotions."

The language is often direct, graphic, gripping.

A neat feature is the box that on each page highlights the text for the day.

Why the name *Twilight*? The author found it, after *Daylight*, "irresistible." Too bad — it may be dismissed as mainly for the old.

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Ninth Canadian Global Almanac offers many new features

TORONTO (Canadian Scene) — Under the editorial direction of author and anthologist John Robert Colombo, the *Canadian Global Almanac* has become an institution for hundreds of thousands of Canadians.

Its ninth edition, recently

published by Macmillan Canada at \$14.95 — the same price as last year — is crammed with information of a global nature, as its name implies, but with a special emphasis on Canada and Canadians. Here are details of Canadian federal elections,

from 1867 to 1993, brief biographies of Canadian prime ministers from Macdonald to Chrétien and a chronology of events in Canada from the year 1000 A.D. More than 200 pages are devoted to information on nations of the world, from Afghanistan to Zimbabwe detailing population, geography, economy, ethnicity and other vital statistics.

Colombo and his colleagues have added, for the ninth edition, a mini-atlas in color and a Canadian Hall of Fame, listing 900 famous Canadians including such famous immigrants as scientists Thomas Chan and John Polanyi, businessmen Peter Munk and Paul Reichman and authors Peter Newman and Michael Ondaatje.

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Church

CRC committees address Alberta government addiction to gambling

Cindy Bruin

CALGARY, Alta. — When the Alberta government's Lottery Review Committee held hearings across Alberta in February, it heard presentations from two Christian Reformed groups opposing government participation in gambling.

The Committee for Contact with Government (CCG), representing the Council of Christian Reformed Churches in Canada, presented its report in Edmonton on Feb. 23; the local Biblical Justice Committee of First CRC in Calgary presented a report on Feb. 17.

Louisa Bruinsma and Jake Binnema, both from Edmonton, presented the CCS report. They noted that the direction of the Lottery Review Committee's discussion paper endorsed "lottery income as a legitimate source for public use." Bruinsma and Binnema contended, on the other hand, that the system of gambling itself has a negative effect on communities, families and society.

The CCG paper states that "government can do more to promote healthy and vibrant communities by discouraging gambling of all kinds."

"The hearings in Edmonton were well attended," says Bruinsma. "There was a real sense of involvement by presenters, and I had a sense

that the committee was really listening."

Bruinsma believes that the Christian Reformed presentation stood out because it didn't come from a position of self-interest. "While most of the other groups were more or less defending their own turf for a piece of lottery funding," she says, "we were there to speak for the well-being of society."

That assessment was shared by Jenny Krabbe, from Calgary, who made the presentation to the hearings on behalf of First Calgary CRC. She too felt that the church's approach was unique in its overall concern for a positive role for government in serving the public good.

The *Calgary Herald* noted that government should not just be promoting "revenue generators which in turn finance community projects and programs. Lotteries are not neutral revenue generating tools: they are schemes which influence the public mindset — an influence which is not positive."

Public interest

From that perspective, the committee offered some hopeful suggestions for discouraging gambling and for weaning the government off of its own addiction to gambling revenue. Krabbe says that the review committee seemed "genuinely

appreciative of our committee's approach. Each of the three panel members had some questions for us, which was more than we had observed in the other presentations before and after ours."

The First CRC report also generated public media interest, particularly in the news reports of two local TV stations, both of which used an interview with Krabbe to highlight their coverage of the hearings in Calgary. Both gave significant supper hour and evening news time to the church contribution.

Krabbe says, "The media tended to portray us as more radical and strident than we actually are." But she says that "although we may not have been covered exactly as we would have liked, we accepted that we were taking that risk when we spoke with the media."

Overall, the interest in the church presentation was high, and many Christian people appreciated seeing the news coverage. Krabbe says, "It was good to know that the religious community was represented at the hearings, since so much of the other input focused on the group's own self-interest."

The Lotteries Review Committee Report is to be tabled in the Legislative Assembly by March 31.

The patience of Job

"Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful and of tender mercy" (James 5:11, KJV).

The King James Version was a great translation of the Bible, even though it is no longer the best translation for today. Not only have there been dramatic advances in our understanding of the biblical languages since the 17th century, but the English which was current then is no longer the English of today.

Consequently, the language of the KJV is often no longer understood by readers at the end of the 20th century. This is especially true in cases where the meaning of English words has changed in the last few centuries, so that a word in the KJV may seem to be perfectly clear, but in fact conveys the wrong meaning in today's English. And so it is necessary to have modern versions of the Bible which reflect both contemporary scholarship and contemporary English.

However, since the KJV held virtually undisputed sway in the English speaking world for well over three centuries, its impact on the English language has been enormous, and there are still many phrases from the KJV which have become part of the ordinary English. With the evolution of the English language, these biblical expressions have often changed in meaning, and no longer convey what the translators of the KJV meant.

Anything but patient

A case in point is the expression "the patience of Job," which comes from James 5:11 in the KJV. The phrase has become an almost proverbial expression for someone who has extraordinary patience, but it does not fit very well with the Job of the Bible.

Job was anything but patient if we read some of his passionate complaints against God in the book which goes by his name in the Old Testament. Take for example Job 7:20-21, where Job says to God: "If I have sinned, what have I done to you, O watcher of men? Have I become a burden to you? Why do you not pardon my offenses and forgive my sins?" This is not the language of a model of patience; it is more the language of a defiant and rebellious believer.

But the point in James is not that Job was a model of patience, but of perseverance or endurance. Despite his defiant protests against God, he never once let go of him, or simply resigned himself to his lot. Like Jacob at the Jabbok, he persevered in his struggle with God. And in the end God rewarded him. He was a man of perseverance, not of patience.

This does not mean, however, that the translators of King James were in error to speak here of the "patience of Job." In the English of their day, "patience" was exactly the right word, because at that time it meant perseverance. It accurately reflected the Greek word *hypomone*.

Nowadays, however, "patience" has shifted in meaning. Today it is more appropriate in the list of qualities described as the fruit of the Spirit in Galatians 5:22. Here the Greek word is *makrothymia*, and the KJV had the translation "longsuffering." That, too, was an accurate rendering in its day, but is apt to be misunderstood today.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont. His first Bible, given to him by his parents in 1956, was a King James Version.



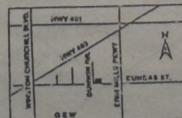
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Campbell expresses 'great anguish'

...continued from page 1

have said: "Dr. Wang...said when he travels in the West and observes the church, he sees so much teaching and so little truth; so much information and so little inspiration; so much entertainment and razzle dazzle and so little enlightenment; so much leadership and so little direction.

"...By comparison...there has been an outpouring of the Holy Spirit in China, even though there have been no formal churches or missionaries in the country for more than 46 years.... 'I have decided it is because of the simplicity of the gospel message being preached and the power of God,' he stated.

"...We have used the church as a 'bless me' club rather than a 'use me' crusade.' Although he praises God for what appears to be a spiritual awakening in Toronto, not just at the Airport Vineyard but in other churches as well, Dr. Wang said he wants to see the outcome. 'What I want to see is the holiness. I haven't seen that yet. I want to see missions and evangelism. I will believe in the revival in Toronto when missions say there is a greater number of applications from people wanting to be missionaries.'"

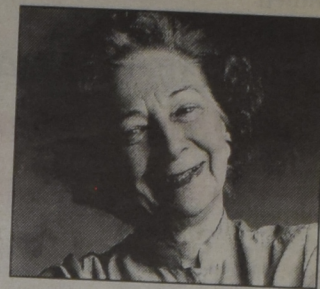
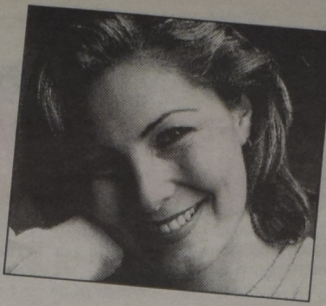
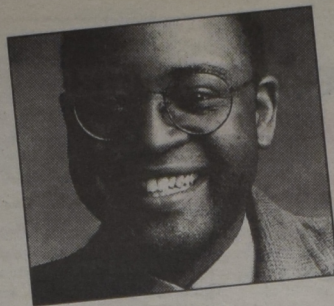
Beginning of revival

Campbell told Mainse, "I regret profoundly that you have apparently rejected out of hand the loving cautions that this servant of the Lord and brother [Wang] shared with God's people...."

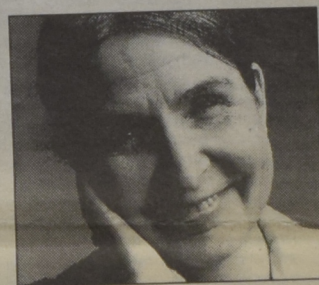
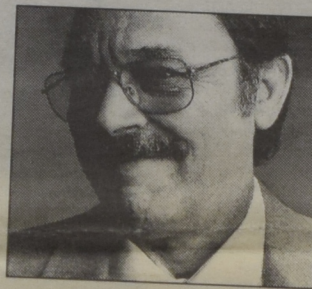
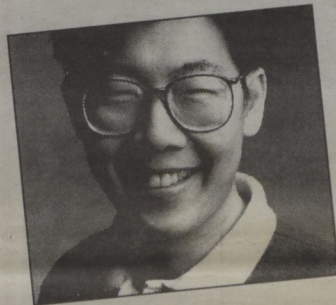
Campbell ended his letter expressing "great anguish of heart" about Mainse's views, and asking him to "prayerfully reassess the position you are promoting of unqualified endorsement [sic] of 'the holy laughter revival.'"

But Mainse is confident that the Toronto phenomenon is the beginning of a great revival in Ontario. He sees it as the fulfillment of the prophecy in Joel that our sons and daughters will prophesy.

"This will turn into tens of thousands of people coming to Christ in the next few years," says Mainse. He expects the Billy Graham crusade in June in the Toronto Skydome to show the signs of such a revival.



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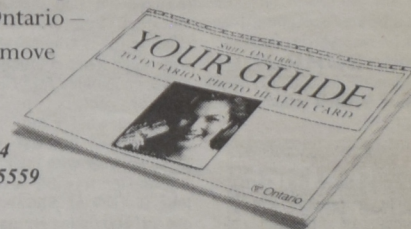
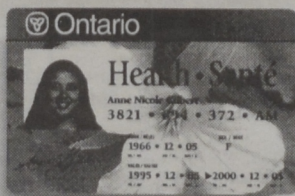
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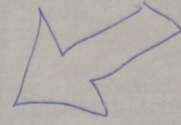


SMILE ONTARIO.

Feature

The Toronto Airport Vineyard

the Spirit equipping the church



Ken Gehrels

They come and keep coming, six nights a week, a thousand each night for over a year. Some 100,000 people, many of them pastors and other church leaders, have come to experience the now famous "Toronto Blessing."

Attendees hail from every continent, except the Antarctic, and every denominational stripe. They gather to worship God at the Toronto Airport Vineyard, located until recently in a converted conference centre near Pearson Airport. It is not unusual for people to stay for a week or more, to "soak" in the blessing.

The services are contemporary in nature, complete with rock band and song leaders, testimonies and a 45-minute sermon. So far nothing unusual. It is what happens next that is unique. People are given opportunity to remain as long as they want (some stay till past midnight) for prayer.

Ten or so teams of two move through the congregation, praying individually for all present. As they do, many in the congregation fall down — "slain in the Spirit." Others weep or laugh for extended periods of time, seemingly unable to stop. Still others shake or jerk. A few make strange noises: roars, shrieks and the like. And on occasion people even seem drunk, under the influence of the Holy Spirit.

Such manifestations don't happen to all. A good percentage experience simply an extended time of prayer and meditation before they head home.

All this has occasioned an avalanche of response, from almost violent condemnation to a carte blanche acceptance. Few who have seen it remain ambivalent.

Test everything

I heard about it first through a British Anglican who, like thousands of others, had traveled across the ocean, laying out many precious shekels...to go to church!

Why? In answering that I was determined to assume the posture of 1 Thessalonians 5:19f:

"Do not put out the Spirit's fire.... Test everything. Hold on to the good. Avoid every kind of evil."

Were those attending merely looking for a spiritual high? Were they, perhaps, looking for an instant spiritual solution to some problem in their lives? Were they — like I was — just curious? Or was there something more going on?

After having attended some 10 or so services, as well as special "Pastors' Days," and having talked to numerous people who have attended and had various experiences, it is my conclusion that *all* of these reasons apply. I also believe that what we are witnessing is, by and large, a move of God's Spirit, one of the ways in which the Lord of the Church is refreshing and equipping his saints to serve him in our increasingly post-Christian era.

A new beginning

Personally, I have gained a new sense of the Lord's closeness and love to me. God has granted a deeper hunger to pray and to read his Word. Worship, too, has been given fresh meaning. I have been, in short, spiritually renewed, for which I give all praise to God.

I have also talked to others for whom the Vineyard experience has been a powerful blessing. One found herself better able to handle some deep hurts from her childhood. Another, who had been at the point of personal desperation and had sought help from numerous sources, found that it was for her a new beginning. A third person said that the services at Vineyard were the catalyst for a coming to terms with some inner conflicts which had been avoided for years.

Many others have experienced what I did: a quiet, but profound renewal of their personal walk with their Savior; a solid step forward in the lifelong journey of putting off the old self and taking on the new.

In short, I have seen too much of God at work for me to write it off or ignore it as some faddish sideshow.

There still remain concerns, of course. I am still troubled by

people in our microwave culture who are seeking instant solutions as an easy way out of some spiritual dilemma, avoiding the long-standing spiritual disciplines of meditation, prayer, worship, fellowship and Christian service.

I worry about those who so obviously push themselves to the emotional edge in order to try and force some kind of special "experience," or who come

take part in it.

That said, questions do arise. Three common themes keep returning:

1. *Is what we witness merely religious hysteria? Are some just faking their so-called manifestations of the Holy Spirit?*

Dr. Alastair Younger, professor of psychology at the University of Ottawa, wrote in an Internet posting: "As a scientist

pray more, read their Bibles more, or serve the Lord with renewed intensity in the world? Of course not. And tens of thousands of people have come away from the meetings doing precisely that.

But where the Lord is working, Satan will also be hard at work, seeking to break down and destroy. For that reason, if any Christian Reformed congregations do experience some measure of refreshment via Vineyard, it will take careful, wise leadership to channel the renewal energy in an appropriate direction.

3. *Does it all have to be so strange? Does God work really in this way?*

My experience and training certainly didn't include anything like this. I have been prodded to re-examine passages like Daniel 10, Rev. 1:17, Acts 9 and others — passages in which God is shown to work in very unusual, powerful, even "messy" ways.

Unusual but...

Who is to say that he cannot and will not do similar things today? Does God always choose the path of propriety and dignity? Consider some of the prophetic pantomimes he commanded Jeremiah, Hosea and others to perform.

In sum, what can we say? Yes, the Vineyard phenomenon may be unusual. It may not fit neatly in our theological paradigms. And yes, there may be improper offshoots to which people can point from time to time. But on the whole, let us give thanks to God for his sovereign working in this world — through the "Toronto Blessing" as well as through our churches.

For those who wish to further reflect on the Vineyard let me recommend "Catch The Fire" by Dr. Guy Chevreau (Marshall Pickering, 1994; paper ed.: HarperCollins), a book which Dr. Clark Pinnock of McMaster Divinity College characterizes as "a serious effort to supply biblical, historical and theological underpinnings for an understanding of what is occurring."

Ken Gehrels is a pastor of the Calvin Christian Reformed Church in Ottawa.



"Does God always choose the path of propriety?"

merely to have a good time. I pray that they will eventually come into a deeper, more mature relationship with the Lord.

I pray also for those who come to such meetings, take one look, and walk away muttering, "This is *definitely* not of the Lord." They miss much. Not that I or anyone would want to even suggest that the Lord only works through Vineyard. To insinuate that would be myopic and foolish.

Religious hysteria?

But: this transdenominational movement which is fanning out across the globe, and which has as its nucleus an unassuming church community in Toronto's west end, seems to demonstrate a particularly strong outpouring of the Holy Spirit. I have witnessed Acts 2:13 and 4:31 mirrored in real, present-day life. And it has been a privilege to

and a psychotherapist, I do not believe I am easily duped, nor am I satisfied by a shallow theology. Yet I have been tremendously blessed by this renewal and my life has been changed."

Younger wonders aloud whether many "good starched-shirt Anglicans" would pretend to be slain in the Spirit, laugh, etc., as a way of looking spiritual. Yet hundreds of them have experienced such things.

Of course, a few do "fake" experiences. But as with other extremes of human involvement in worship, like falling asleep in church or exhibiting an icy emotional coldness, it may be more a commentary on the spiritual state of the person involved than on the church.

Could this phenomenon be demonic in origin?

Well, ask this: "Does Satan make people love Jesus more,

Feature

The 'Toronto Blessing': 'A surprising work of God' is a surprising conclusion!

Kirk MacNeil

Dr. Ian Rennie of the Ontario Theological Seminary calls it "A surprising work of God in our midst!" David Mainse of 100 Huntley Street, remembering a Billy Graham remark of 1978 (Canada could become a spiritual Super-Power), exclaims "The World is looking to Canada!" Upper-ranked clergy from the Church in England have crossed the ocean giving their Nihil Obstats and Imprimaturs to the phenomena that they have "experienced" in Central Canada. The wondrous works that Ian, David, and various Anglican thinkers are extolling, are part and parcel of the outbreak that has come to be known as "the Toronto Blessing."

And the fruits of the Toronto Blessing are these: shivering, sniggering, sobbing, whining, whimpering, wailing, giggling, grieving and grunting.

An unnatural storm

The beginnings of the "blessing" began on the evening of Jan. 20, 1994, in a warehouse located near the corner of Derry and Dixon Roads in Mississauga, Ont. While a natural storm was raging outside at the Toronto International Airport, an unnatural storm was starting at a Vineyard service in the warehouse. The pastor, John Arnott, had invited up to Toronto Randy Clark, the founding pastor of the Vineyard Christian Fellowship in Missouri. The intention had been that Randy Clark would lead a four-day session of services for healing.

Well, Randy wound up staying for a couple of months! During the ceremony, people lost muscular power, were drained of their mental energy, fell prostrate with nervous twitching, wept unconstrainedly and laughed hysterically. Since then, 14 months have passed, and on every night of the week except Monday, "a whole lotta shakin's going on" at the Airport Vineyard! The main venue has moved from the humble warehouse to the ballroom at the Constellation Hotel of the former Asian Trade Exchange on Attwell Drive. John Arnott says his people are "weeping over lost souls and laughing over blessing."

What many are calling "mass hysteria" John Arnott calls "wholesome healing." And thousands agree with him. On any given night, there might be 20 people from the Netherlands, 10 from Belgium, a large British contingent, 50 from Eastern Europe, a 100 or so from the United States. There's a handful from Australia,

people behaving as a pack of wild animals? or Is this a genuine move of the Holy Spirit?

From there to here

Perhaps the Vineyard Movement itself has to be fleshed out a bit. In a church in Santa Monica, Calif., Pastor Kenn Gulliksen founded the Vineyard

congregation under his leadership. People were laughing fitfully and falling down in jerking motions. Near the end of 1993, a Toronto Vineyard pastor, John Arnott, heard about the Vineyard preacher in Missouri who was having some success with "evidences of the Holy Spirit." He invited him to come north for a series of meet-

ings. Before they leave the stage, they will be "slain in the Spirit" (possibly accompanied by fits of laughter or twitching); they will remain horizontal for five minutes or longer. Then it's time to take the collection to further the work of the Airport Vineyard.

Next, an appeal is made to all the pastors who are present at the meeting. Are they feeling burnt-out? Do they long for healing and prophecy in their ministries? Are they discouraged with the modern-day feebleness of the church? Do they have sins that they need to confess? Do they want a more powerful manifestation of the Holy Spirit in their lives? Has the devil become too big for them and God too small? Then they are encouraged to come forward for a time of personal ministry.

In the early days of 1994 a simple request to come to the front would have been adequate; but now in 1995, those coming forward are asked to stand on two lines that have been taped to the floor around and near the platform. (Between one third and one half of the audience are pastors.)

While the pastors crowd the front (some may wind up lying there for the rest of the entire service) the band plays fitting music. When the music stops, John Arnott or a guest preacher will read a piece of Scripture and preach. It is now somewhere between 9:30 and 10:00. When that is finished, a general invitation is made, and the praise music begins again. People who don't go up, sing and pray and manifest in their seats. And "going up" this time means going to the taped lines at the back of the hall — there is no room at the front to be prayed over!

International reputation

"The Toronto Blessing" has put Canada on the spiritual map of the world. Church here is anything but boring! Every evening has a few Roman Catholics, a number of Anglicans, more Methodists, some Baptists, lots of Pentecostals, adherents of the Missionary Alliance, a generous sprinkling

Continued on page 11...



Ministry time at the Airport Vineyard church.

dozens from Africa and Latin America, a number from Asia and others from various parts of Canada. *Toronto Life* has noted that the happenings at the Airport Vineyard have become Toronto's largest tourist attraction. People coming for truly amazing sights have been well-pleased.

If one comes in a little late, one might see a man bent over on the carpeted floor groaning "Ooh! Ooh! Ooh!" The room is filled with at least 500 people. In another corner a woman is singing praises to God while her right hand shakes without restraint. A teenager near the front, despite the heat of the place, is shivering as his hands claps both elbows, his teeth chatter, and his head bobs up and down. While the preaching is going on, a young lady crackles every few minutes and an older gentleman growls. The cackling lady is "in the Spirit." The older gentleman is supposed to be roaring as "the Lion of Judah."

But not everyone comes to gawk. Though... people are asking themselves, *Are these*

Christian Fellowship in 1974. If your church was boring and you wanted something a bit more "up-beat," then Gulliksen's fellowship was for you! Since 1982, when John Wimber became influential in the movement, the Vineyard has taken on an additional charismatic Pentecostal flair which increased its preference for many disaffected evangelicals. Christians who were seeking more of the signs and wonders of the Holy Spirit in their lives brought the number of Vineyard congregations up to 500 (internationally) by 1994. But until 1994, there were few signs of the wonders that everyone had been hoping for.

Another international evangelical movement is called the Rhema Movement. As part of the Rhema Movement, Rodney Howard-Browne, a South African pastor, was visiting the United States. While there, he ministered to Randy Clark who was thirsty for a new manifestation of God's presence in his life. When Randy went back home to St. Louis, he began to experience manifestations in his

ings in January...and the rest is history.

The process

A typical evening meeting begins at the Attwell address around 7:30 p.m. Seats begin to fill between 6:30 and 7:00. Extra chairs have to be brought in later. After 7:30, a contemporary Christian band plays Vineyard praise songs on an overhead, with a few traditional Christian hymns as well.

For about an hour and a half, people are on their feet singing and praising and worshipping God with all their might. Then a worship leader such as John Arnott or Val Dodd comes up and welcomes the visitors from around the world. He talks about the goodness of God; he says that signs and wonders are not what the worship service is all about; he claims that this is not the "Toronto Blessing," but "God's Blessing"; most people in the audience nod approvingly, clap, and cheer. Usually one or two people who have a dramatic testimony about what has happened to them recently because of the Airport Vineyard

Feature

The 'Toronto Blessing'.... a surprising conclusion!

...continued from page 11

of Christian Reformed, and oodles of pastors of all sorts of theological flavors. Around the world pastors are claiming that their ministries have changed for the better; that they have experienced "abundant blessings," and that they are happy to have "caught" the fire! Some church buildings in other nations have a warning sign on the front door: "Enter at your own risk — Pastor has been to Toronto."

Why has the Airport Vineyard cultivated such success? John Arnott says that when people come, "God meets them and life is changed!" What deep need does the Airport Vineyard fulfil in people? "People have lost faith in our society's institutions; they are wondering what the fullness of joy looks like." Can the Airport Vineyard benefit those who are burnt-out? "People in love will get twice as much done!" What's the message of the Airport Vineyard? "It's not the signs and wonders that this is all about — it's about love! We want you to get to know God more and more. We want you just to fall more in love with Jesus. We want you to know the Father's heart more. We want you to have more of the love of God."

The Spirit is in us

It certainly is a seductive message! What more could any pastor ask for? What more could any Christian ask for? What pastor would not ask for a deeper anointing of the Holy Spirit? What disenchanted Christian would not want to encounter more of the joy of God? Is there any unwanted person in the world who would not be responsive to a genuine expression of love from a supernatural seer? Surround this with wonderful music and mass psychology — would you need the leading of the Holy Spirit to make it work?

Every Christian who has read the Bible and remembers what's in there knows that while God put his Name in the Old Testament temple, he has put his Holy Spirit in his people who live in the Age of the Resurrection!

1 Corinthians 3:16-17 chides us: "Don't you know you yourselves are God's temple and

that God's spirit lives in you? If anyone destroys God's temple, God will destroy him; for God's temple is sacred, and you are that temple."

And just so that we shouldn't forget that fact, 2 Corinthians 6:16 reminds us: "For we are the temple of the living God, as God has said: 'I will live with them and walk among them, and I will be their God, and they will be my people.'"

Christians don't have to go looking for the Holy Spirit — the Holy Spirit dwells within them. That may be true, but perhaps a special anointing can happen at the Airport! After all, look at all the signs and wonders that happen there! But Arnott and others say — that's not what it's all about! Come for the blessing! Well what is the blessing?

Look for the fruit

"Catch the fire!" says John Arnott, "Don't let the opportunity to have more of the Holy Spirit pass you by." So do we have to put analysis on the back burner? What if this is a counterfeit and not the real thing?

But some analysis is offered by Airport Vineyard supporters themselves. On one side are those who are "pre-occupied" with the manifestations. On this side are two opposing groups. The critical group is bothered that the Airport challenges their image of God: God is a God of order and control. The non-critical group is amazed with the bizarre: Nobody can do these things on their own, therefore — it must be of God! But both are wrong, say the expert supporters — one must look at the fruit!

Analysis of the fruit is the other side. Are lives changed? Yes! Are people born again? Yes! Are people falling in love with Christ? Yes! Are religious roots running deeper? Yes! Is there an increased hunger for Christ? Yes! Are there spiritual and emotional healings? Yes! Are there inappropriate behaviors? Yes — but we have spiritual bouncers to take care of that! Conclusions: God doesn't do things the way we want to do them; he doesn't ask for our opinion. We just have to remember that he is our God and "You will be my people." With such a fruitful analysis, many theologians are loathe to

be critical. Their only response can be, "Jesus revive me first, give me your willingness and obedience!"

Celebrities approve

And when well-known celebrities line up on side, it becomes even harder to be critical.

Bishops from England laud the goings-on in Toronto. One Hundred Huntley Street, a daily religious television broadcast originating in Burlington, Ont., and watched by millions of Christians on both sides of the border, devoted a whole week in support of the Airport Vineyard. A number of the faculty at the Ontario Theological Seminary have given their endorsement and have inspired their students to attend the services. Even Reformed pastors of various denominations have enjoyed taking in the sights and sounds of the Toronto Blessing. They think it's "wonderful."

Thinking is precisely the thing which is wonderfully lacking. Christian people deserve more from their leaders! Some don't want to spoil the party. David Mainse decries "the conclusion jumpers" who talk about evil. Dr. Rennie finds it sad when "Christians cannot let God be God." Another gem he's uttered is "I'd rather have life with its problems than death with no problems!" These are the tautological answers they offer when circumstances at the Airport appear to be less than neat.

And circumstances at the Airport are less than neat. The appeal of the Airport transcends intellect. The appeal extends to people of assorted IQs. It seems to be less a matter of the mind than an affair of the heart. The numinous aspects of life for mainline denominations have been scientifically dealt with. People were moved by the Holy Spirit when others told them accounts that they believed in themselves. But believing a story based on the author's authentication can also be persuasive and the Holy Spirit may have nothing to do with it.

The Airport probably performs a cultic function that testifies more about the rigidity of our own denominations than it does about any newly discovered "truth." People are not flocking to the Airport because it offers new theological in-

sight, they are going there to cry, to laugh, to pour out their emotions in a way that they cannot do in their regular worship services.

People want to be healed. From what? For some it's alienation. For others it's powerlessness. For still others it's just plain boredom.

The Airport offers a community with very little commitment. You are at most part of a small group that is linked to a large international gathering (most of whom you will never see again). You can pour out your heart with very little in the way of consequences. The Airport offers a quick fix for group bonding, but the real problem of alienation is never dealt with. With so many that come from all over the world, how many are the local people who attend each night.

Shoddy preaching

The Airport offers illusion of prayer. Power in being a part of the manifestations themselves. The power of spiritual elitism. You are one who has had the "experience." You know something or someone that others

don't know as you do. The power of nationalism. You are a Canadian citizen. Part of a Spiritual Super-Power. The world is looking to Canada! The nations are coming to the Chosen People!

But this is not power. Power is found in the Word of God. Hebrews 4:12 proclaims: "For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thought and attitudes of the heart." And this is lacking at the Airport Vineyard. Its greatest weakness is its shoddy preaching.

If people already possess the Holy Spirit, and they are not going to the Airport for an increase in the power of the Word in their lives, then why are they bothering to go to the Airport at all? Answer: for the signs and wonders!

The Airport offers Christian entertainment.

Kirk MacNeil is pastor of the Christian Reformed Church in Lindsay, Ont. He has attended several Vineyard meetings.

German evangelicals disagree about the Toronto blessing

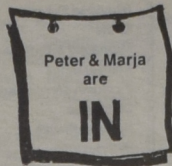
FRANKFURT, Germany (EP) — A phenomenon which has come to be known as the "Toronto Blessing" has spread to Western Europe, causing thousands of people in various churches to begin laughing, shaking, or falling down uncontrollably.

The Blessing, first reported at a church outside of Toronto, has been both criticized for its unscriptural basis and acclaimed as the precursor for worldwide revival. The phenomenon has spread across Canada, the U.S., Great Britain, and now Germany is being challenged by a prominent evangelical.

Rev. Rolf Hille, chairperson of the German Evangelical Alliance, said that the manifestations of the Holy Spirit as witnessed in the Blessing is not scriptural. "Religious madness was never propagated in the Scriptures," he said. Hille went on to explain that he did not necessarily see the Blessing as "anti-Christian," but only as something for which there was no biblical basis.

The Christian Centre in Frankfurt credits itself as being the starting point of the German version of the Toronto Blessing. The Rev. Rudi Pinke of the Christian Centre said he expected the number of German churches experiencing the Blessing to double within a few months. Currently more than 200 German Protestant churches have had occurrences of the Blessing.

Several leaders of charismatic churches have seen the Blessing as a sign for a "worldwide revival which could have the dimensions of a second Reformation."



Pastor's child allowance and pastor's accent

Dear P & M:

My denomination, the Christian Reformed Church, has all kinds of quotas and recommended causes, while the Christian school is not mentioned. Yet this denomination pays pastors of financially supported churches at least \$600 per child for children who attend Christian elementary and high schools. At the same time such congregations have families who have to scratch every penny together to pay for Christian education. Is this a double standard?

Dear Child Allowance:

The Fund for Smaller Churches (FSC) recommends "that child allowance of \$600 continue to be granted for every unmarried child up to age 19 (age 23 if enrolled full time at an educational institution in an undergraduate program)." Your question implies that this benefit is intended to help a child attend Christian school.

However, we have to observe that the FSC's recommendation nowhere states that this allowance only applies to Christian education. This money is nothing but a benefit or allowance which helps a pastor look after his family in the same way that our government gives all of us Family Allowance each month. It's an allowance that applies the moment a child is born or adopted into the family and it keeps coming even if there is no local Christian school available or if a child switches to a public school or even drops out. That being the case the accusation of a double standard is misplaced.

I'm sure that you do agree that some guidelines are needed to ensure that pastors are fairly and equitably compensated. That's why the FSC's recommendations about minimum salary, child allowance, automobile expenses and service increments of \$100 per year up to 30 years of service are taken to heart by finance committees throughout the denomination.

It's tempting to simply talk about salaries and to forget about allowances. Unfortunately, this would prevent pastors from enjoying tax benefits now legally theirs to claim. It would also create financial inequality between smaller and larger clergy families. So for now we will continue to support the idea of a child allowance, especially if it goes to the pastor regardless of whether or not one or more of his children attend Christian schools.

As to the question of why Christian schools do not receive denominational ministry shares, the answer is simply this: our schools are not church schools but parental schools. This is based on the principles of the separation of church and state and the concept of sphere sovereignty.

Dear P & M:

Is the Christian Reformed Church biased against members (mostly older) who speak with a Dutch accent? Recently I read an information sheet handed out to members, giving a profile of ministers that they were considering to call. There the following observation was made about one pastor: "He preaches very well and clearly, however, he does so with a slight Dutch accent." Are we ever lucky that Jean Chrétien is not up for a call!

Dear Dutch Accent:

There is no bias in our denomination against members who speak with a Dutch accent, but we do agree with you that there is a bias against pastors who do so. It's all part of this generation's desire to be a church which gathers people together around Christ, not ethnicity. The current concern about Dutch accents is a strong reaction against the impression left by some that "you're not much if you're not Dutch." This trend against pastors with Dutch accents is especially strong in churches who have a very strong vision for reaching out to the community.

Personally, a Dutch accent doesn't bother us at all. An accent is a superficial thing. Perhaps there are some pastors whose accents are so thick that they really are hard to understand. In such instances they may not be suited to a community church. But a slight accent isn't a problem if he or she is an all-embracing, inclusive, outreaching sort of person.

What bothers us much more than Dutch accents is the insensitivity of some Reformed Christians who converse in their mother tongue in kitchens, hallways and nurseries, totally oblivious to the way they exclude younger people and those with non-Dutch backgrounds. Even such innocent in-house words like "doekie" and "gezellig" and "sterkte" send the signal that we're basically a Dutch church. At least, that is how a non-Dutch person picks it up. That's why we think speaking Dutch should be taboo at church.

We agree with you that we're lucky that Jean Chrétien is not up for a call. He's a terrific prime minister but we're not too confident in his abilities as a pastor.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

Frisian anthem deemed politically incorrect

Bert Witvoet

LEEWARDEN, the Netherlands — While some North American churches are removing from their hymnbooks hymns like "Onward, Christian soldiers" because these hymns are perceived to be too militaristic, a political party in the province of Friesland is suggesting that the Frisian anthem should be revised so that the language becomes less nationalistic and the

"The Bible teaches us that all people have been brought forth by God from the same pair of human beings and that they therefore are of equal value"

tune less provocative.

The present stanza beginning with the words "Frysk bloed tsjoch op! Wol nou ris bruze-en siede en bunze troch us ieren om" (Frisian blood, stir up, start foaming and boiling and pulsate through our arteries) no longer fits our times says B. van der Werf of the Gereformeerde Politiek Verbond (Reformed Political Alliance), also known as GPV.

"The Bible teaches us that all people have been brought forth by God from the same pair of human beings and that they therefore by definition are of equal value," he says in the *Leeuwarder Courant*. Is it right for Frisians to think so highly of their blood and to call their land "it beste lan fan ierde" (the best land in the world)? he asks.

The GPV does not get much support in Friesland for this position. G. Krol-Benedictus of the Frisian National Party thinks it's nonsense to single out the Frisian anthem as nationalistic. "Most national anthems have texts that do not fit our time," he says.

Frisian Academy director L. Jansma agrees. "You have to see these national anthems as tradition and ritual," he says. Germany has an anthem that says that Germany stands over all, and the Poles sing about their country not being lost. The French have a sentence in their anthem that refers to foreigners as "ignoble blood."

The Frisian anthem was written by Eeltje Halbersma to the tune of a German student song he learned while a student in Heidelberg, Germany.

Most Frisians are not nationalistic, says Jansma. "They feel themselves to be Frisians in the Netherlands."

Caught in the Nazi net

Last week, we printed the final instalment of Mandy R. Evans' book *Lest We Forget*. No doubt, many of our readers would like to read the whole story. We have just learned that Albert Vanderheide, editor of *The Windmill Herald*, has purchased a large supply of Mandy's book. If you wish to order a copy of this book, please see the advertisement printed in the "Classifieds" section of this issue.

Stan de Jong
Manager

Classifieds

The Toronto Blessing and the power of the Resurrection

Gordon Legge

CALGARY, Alta. — About 750 people from every Christian denomination in the city turned out at First Assembly Pentecostal Church along Elbow Drive two weeks ago to learn more about "the Toronto Blessing," a supernatural event having a worldwide impact.

"Many of us have now touched, as never before, something of our Lord's resurrection power and presence, the very realities of the gospel."

On Jan. 20, 1994, the Holy Spirit apparently landed with the force of a squadron of 747 jetliners at the Airport Vineyard Church in Toronto. Midway through a service, a power swept through the church that left people weeping uncontrollably or laughing hysterically. It continues to this day.

Since then, there have been upwards of 100,000 visitors to the church.

People like Marc Dupont, a pastor at the Toronto church, who visited Calgary for the conference, regard it as a mighty work of God, designed to shake the church out of its complacency.

"It's no more 'business as usual,'" Dupont says. "God's shaking the church to get the church's attention."

He points to the remarkable changes in many people's lives, a "refreshing" that invigorates their faith life, bringing with it an increased awareness of God's love, mercy and healing.

Some Christian critics, however, point to some of the physical manifestations — laughing, shaking and trembling, rocking and stumbling "drunk in the Spirit," and barking like dogs and crowing like roosters — and dismiss it as the work of the devil.

Guy Chevreau, a former Baptist minister and now a teacher at Airport Vineyard, in his new book, *Catch the Fire*, examines the Bible and church history,

going to great lengths to support his belief that the Vineyard activity is God-ordained.

"Many of us have now touched, as never before, something of our Lord's resurrection power and presence, the very realities of the gospel," Chevreau writes.

"We know more of holy fear and holy joy. Much is still a mystery; but with the unanswered questions there has risen up a healthy humility and openness to receive what the Sovereign Lord has for his church. As this move of God continues to gain momentum, as hundreds gather night after night, and as pastors and leaders return to their churches all around the world, this renewing, reviving work of God has been, for thousands, an awakening."

An awakening, yes; but is it a revival?

Calgary minister Rev. Jim Wallace has frequently said that people will know when Christian revival has hit the city when they wake up to read about it on the front page of paper.

Not necessarily. During the weekend, *The Herald* ran a story about Laura Lee, a client of Connection Housing. At the time of writing, Laura Lee, along with her children and her sister's children, was being kicked out of her home because she couldn't pay the rent.

Yet an injury, her sister's suicide, and conflict with authorities left Laura Lee in no position to look for a job. When I checked with Connection Housing Monday, three Calgaryans had telephoned and offered a total of \$2,500 in assistance to the woman.

Great stuff. But not one church telephoned to ask what it could do. Revival will have hit the city not when you read about it on the front of *The Herald*.

Revival will have hit the city when a dozen churches telephone the agency and ask, "How can we help?"

Classified Rates

(Revised February 1, 1995)
Births \$25.00
Marriages & Engagements \$40.00
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2-column anniversaries \$90.00
Obituaries \$45.00
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All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00.
Letter under file number \$35.00 extra. Photos: \$25.00 additional charge.
Note: All rates shown above are GST inclusive
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a) *Christian Courier* reserves the right to print classifieds using our usual format.
b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.
c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.
d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.
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We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.

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Anniversaries

With joy and thanksgiving to our faithful God, we celebrate the 40th wedding anniversary, on March 24, 1995, of our dear parents and grandparents

RAY and IRENE NYDAM
(nee WYNIA)

We are so thankful for the Lord's love and guidance in your lives throughout these 40 years and pray that He will bless you in the years to come.

With love from your children and grandchildren:

Pete Nydam — Strathroy
Don & Linda Nydam — Kitchener
Rick & Renata Nydam — Strathroy
Jordan, Jodie

Ingrid & Darin Vokes — Strathroy
Olivia, Lindsay

Home address: 566 Dewan St.,
Strathroy, ON N7G 3C7



Skuzum March 30 1995 Caledonia

"Trust in the Lord and do good so you will dwell in the land and enjoy security" (Ps. 37:3).

With joy and thankfulness to God we announce the 40th anniversary of our parents and grandparents

HENRY and JILL
VANDER VELDE
(nee RIENSTRA)

May God bless you and keep you.
Anna & Willie — Brampton, Ont.

Michael, Gifty
Sid & Cheryl — Hamilton, Ont.
Carry-Ann, Danny, Ryan
Yvonne & Bruce — Lancaster, Pa.
Shaun, Matthew
Brenda & Jim — Troy, Ont.
Keith, Jason, Nicole
Joyce & Rob — Binbrook, Ont.
Kelsie, Mandy
Art & Diane — Mt. Hope, Ont.
Rachel

Family and friends are invited to an open house on April 1, 1995, from 2:00-4:30 p.m., at the Maranatha Chr. Ref. Church, York, Ont.
Home address: 9620 Haldibrook Rd. S511, Caledonia, ON N3W 2G9

For Rent

London, Ont., room for rent, private bathroom. Also room and board, 5 days a week. Close to Fanshawe College. Available May 1. Phone Jane Koopmans (519) 451-8268.

Cottage — to rent — very clean and on beautiful lake. One hour north of Bancroft, Ont. Canoe and rowboat included.
Phone (905) 648-5869.

Obituaries

LEENDERT (LEEN) PIETER BERGWERFF

After a lengthy and courageous battle with cancer, God sent his angels to relieve him from his painful disease on March 8, 1995.

He will be deeply missed by his wife, Meta (nee Boom), his children and grandchildren:

Arnold & Fran Bergwerff — Hillsburgh, Ont.

Angela & Ben, Steven
Gerda & Tom Kerkhof — Moncton, N.B.

Nicole, Mark & Michelle
Helen & Bill Schenk — Coultis, Ont.

Dwight, Trevor, Brina
Louis & Maria Bergwerff — Brampton, Ont.

Matthew

Dear brother to Nolda Zwaan and Arie Bergwerff, both of the Netherlands.

He is now with his grandson Nathan in God's house. He will be sorrowfully missed by his many relatives and friends.

On March 13, 1995, the funeral service was held at Ward Funeral Homes, the interment was held at Brampton Memorial Gardens. A memorial service was held following the interment at Holland Chr. Homes, Heritage Hall, Brampton, Ont.

Correspondence address: Mrs. M. Bergwerff, 7900 McLaughlin Rd. S., P.T. 307, Brampton, ON L6V 3N2

"And I shall dwell in the House of the Lord forever."
After a courageous battle with cancer

PETER VAN DYK

of Calgary, Alta., passed away peacefully on Tuesday, March 14, 1995, at the age of 69.

Besides his loving wife, Jo-Ann, he is also survived by his children and grandchildren:

Mary Ann & Frank Rohling
Mark, Derek, Alison
Peter & Cindy Van Dyk
Jason, Schott, Bradley, Jeffrey
Jennifer & Tom Thiedemann
Bryan, Jessica, David, Sean
Michael & Yvonne Van Dyk
Amanda, Michelle

as well as numerous family and friends in Canada and the Netherlands.

Peter will be dearly missed as a husband, father, grandfather and friend. Correspondence address: #1204, 2105-90 Avenue SW, Calgary, AB T2V 6V8

Summer Job Market

Looking for summer employment. Student has farm experience, but is willing to do anything. Ryan Slotegraaf (705) 749-3515.

Please take advantage of our monthly Business Directory. For a low cost of \$25 you can advertise your business.

Classifieds

Job Opportunities	Teachers	Teachers	Teachers	Personal
<p>Harderwyk CRC of Holland, Mich., is seeking a Minister of Congregational Life as part of a continuing plan to address the spiritual needs of Holland's rapidly growing Northside. Primary responsibilities of this newly created position include the development of a pastoral care network, a small groups ministry and to serve as the contact person for pastoral needs and congregational visitation. This position is part of Harderwyk's team ministry consisting of the Senior Pastor and Youth Pastor. A complete position description may be obtained by contacting Jay Van Gröningen, Search Committee Chairperson at (616) 786-9110.</p>	<p>COBOURG, Ont.: Northumberland Chr. School invites applications from qualified teachers for possible openings in the following grades:</p> <p>KINDERGARTEN INTERMEDIATE</p> <p>Send your application to: Henry Lise Northumberland Chr. School R.R. 5, Cobourg, ON K9A 4J8</p>	<p>GEORGETOWN, Ont.: Georgetown Distr. Chr. School may have a possible 60% opening in the junior division. Expertise in P.E. will be a requirement. Please send resumes to: Mrs. Treena Syberama, Principal R.R. #1, Georgetown, ON L7G 4S4 Phone (905) 877-4221</p>	<p>NEWMARKET, Ont.: Holland Marsh District Chr. School may possibly have one or two openings at different grade levels. Please send your application/resume to: Mrs. Corrie Bootsma, Principal Holland Marsh Distr. Chr. School R.R. #2, Newmarket, ON L3Y 4V9 (905) 775-3701.</p>	<p>ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5.</p> <p>Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2</p>
<p>For Sale</p>	<p>DRAYTON, Ont.: Calvin Chr. School invites candidates to apply for a possible combined-grades opening in the primary division for the 1995-1996 school year. The ability to teach French is an asset. C.C.S. is a well-established school, in a pollution free, rural setting, close to Kitchener/Waterloo and Stratford. As a very supportive, active community, we offer a program that includes a challenging job description, a laid-out curriculum, a library, special education, a gymnasium, and extensive extra-curricular activities. If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume and application to the principal:</p> <p>Mr. A.J. Vanderstoel Calvin Chr. School Box 141 Drayton, ON N0G 1P0 Phone: (519) 638-2935 Fax: (519) 638-2935</p>	<p>LACOMBE, Alta.: Lacombe Chr. School, appr. 325 students in K-9, located in Central Alberta, invites applications from qualified teachers for a junior high math-science-computer studies position, a junior-high language arts-social studies position and possible elementary positions. Applicants must qualify for Alberta teacher qualification. Please send resume and letter of application to: Wernart van Deventer Lacombe Chr. School P.O. Box 1749, Lacombe, AB T0C 1S0 Phone (403) 782-6531 Fax (403) 782-5760</p>	<p>SMITHERS, B.C.: Bulkley Valley Chr. School has two definite intermediate openings and other possible openings at the primary and high school levels. Please address all enquiries and resumes to: Mr. Evert Vroon, Principal P.O. Box 3635 Smithers, BC V0J 2N0</p>	<p>Church News</p>
<p>SHUFFLE BOARDS (SJOELBAKKEN) for sale with half inch birch plywood playing surface, solid maple sides and a compartment to store the rocks. \$120. Call Arno in Kitchener, Ont., at (519) 741-1329.</p>	<p>DUNDAS, Ont.: Calvin Chr. School has a possible vacancy at the junior level. Qualified applicants possessing or working on their CSTC, should address inquiries/resumes to:</p> <p>Mr. Jack Zondag, Principal Calvin Chr. School 542 Ofield Rd. North, R.R.#2 Dundas, ON L9H 5E2 Phone (905) 627-1411</p>	<p>LISTOWEL, Ont.: Listowel Chr. School has a possible opening in the Primary/Junior division for the 1995/1996 school year. Please send complete resume to: Box 151 Listowel, ON N4W 3H2 or fax (519) 291-3086</p>	<p>SMITHVILLE, Ont.: Smithville Distr. Chr. High School requires a special education/resource teacher and a teacher to teach a combination of industrial arts and mathematics or science. We serve a student population of 200, coming from a strong and supportive Christian community. Please direct all inquiries and applications to the principal: M.B. Stroobosch 6488 Smithville Road Smithville, ON L0R 2A0 (905) 957-3255</p>	<p>Christian Reformed Church</p>
<p>Teachers</p>	<p>BOWMANVILLE, Ont.: Durham Chr. High School Are you interested in being part of a dynamic staff supported by a committed Christian community? We are looking to fill one, possibly two positions. We are looking for those who would like to teach at the secondary level in one or more of the following subject areas: history, Bible, physical education, choral music, science, English, Math. Interested? Please forward your resume to: Durham Chr. High School R.R. #1, 340 Scugog St. Bowmanville, ON L1C 3K2 Attention: Mr. Fred Spoelstra Principal</p>	<p>LONDON, Ont.: London District Chr. Secondary School has a possible math/science position open for the 1995-96 school year. Interested applicants should send a letter of application, resume and statement of faith to: Mr. H. Kooy, Principal London Distr. Chr. Secondary School 24 Braesyde Ave. London, ON N5W 1V3 Phone: (519) 455-4360 Fax: (519) 455-4364</p>	<p>PONOKA, Alta.: Ponoka Chr. School is seeking applications for possible openings E.C.S.-Grade 6 Contact: E. Land, Principal 6300-50 St. Ponoka, AB T4J 1E6 Phone: (403) 783-6563 Fax: (403) 783-6687</p>	<p>Admitted to ministry:</p>
<p>BOWMANVILLE, Ont.: Knox Chr. School invites applications for an intermediate level teacher (full-time), kindergarten teacher (60%) and a resource/special education teacher (50%). If you would like to become part of an exciting, growing school (current enrollment - 250 in JK-8) in a modern, well-equipped facility within a park-like semi-rural setting, forward your letter of application and resume to the principal:</p> <p>Bill Helmus Knox Chr. School 410 Scugog Street Bowmanville, ON L1C 3K2 Phone: (905) 623-5871 Fax: (905) 623-8877</p>	<p>HOUSTON, B.C.: The Houston Chr. School is an expanding school that needs to fill the following positions:</p> <ol style="list-style-type: none"> 1. Principal/Teacher 2. Grade 11 teacher with area specialisation in English/Social studies 3. Part-time Kindergarten teacher <p>Interested teachers are encouraged to contact the school:</p> <p>Houston Chr. School Doyle Sniens, Principal Box 237, Houston, BC V0J 1Z0 Phone: (604) 845-7736 Fax: (604) 845-7736</p>	<p>OKANAGAN NORTH: The Vernon Chr. School is an interdenominational school providing education to 195 students in Kindergarten through Grade 8. Due to anticipated growth and possible staff turnover, there are possible teaching positions opening for Primary and Intermediate grades. Please direct any inquiries to: Elco Vandergriff, Principal R.R. #3, Site 19A, Comp. 4 Vernon, BC V1T 6L6 Phone: (604) 545-7345 Fax: (604) 545-0254.</p>	<p>TRENTON, Ont.: Trenton Chr. School is soliciting applications for possible openings in both the Primary and Junior Divisions. Please send resume and supporting documents to: Jeremy Van Duyvendyk, Principal Trenton Chr. School 20 4th Avenue Trenton, ON K8V 5N3 (613) 392-3600</p>	<p>Retirement of pastor:</p>
			<p>WILLOWDALE, Ont.: Willowdale Chr. School invites applications for possible teaching positions in K-8. Experience in French and/or Phys. Ed. will be given special consideration. Please send letters of inquiry with resume to: D. Jurlens, Acting Principal Willowdale Chr. School 60 Hilda Ave. North York, ON M2M 1V5 (416) 222-1711 or fax to (416) 222-1939</p>	<p>— At its March 7, 1995, meeting, Classis Eastern Canada, with the concurrence of the synodical deputies, admitted to the ministry of the word in the CRC via Church Order Art. 7, Mr. H. Lloyd Burghart. The classis then declared Mr. Burghart eligible for a call. Mr. Burghart is currently working at the Seafarers Centre in Montreal, and may be contacted at: 4865-18 Cote Ste-Catherine, Montreal, QC H3W 1M4, Canada. Phone: (514) 739-3344. James Kooistra, Stated Clerk.</p> <p>— At the March 7, 1995, meeting Classis British Columbia Southeast, with the concurrence of the synodical deputies, admitted candidates Curtis Korver and Jim Heuvling to the ministry of the word in the CRC. We praise and thank God for them and trust the King of the Church will bless them as they begin their respective ministries in the 2nd CRC of Abbotsford and Hope Community CRC of Surrey. At this meeting Classis also examined Ken Byl to serve as an ordained evangelist at Heartland Fellowship in Sardis. We praise God for Ken's gifts and trust the Lord will bless his ministry. G. Veeneman, Stated Clerk.</p>
				<p>— Classis Eastern Canada, at its March 7 and 8, 1995, session, approved the request of First CRC of Kemptville, Ont., that their pastor, Rev. Dirk Velthuisen be granted honorable retirement due to age, effective May 15, 1995. Classis thanks God for the faithful service of Rev. Dirk and Peta Velthuisen and prays that God will richly bless and keep them during their retirement years. James Kooistra, Stated Clerk.</p>



Classifieds

SLP

STUDENT LOAN PROGRAM

*Helping Canadian Students
In Financial Need*

- Interest free until graduation
- Donors to CEAF receive full tax receipt
- Large portion of loan is forgivable upon graduation
- Student must be enrolled in a Christian High School or College
- Small administration fee



The Living Word
Sermons for reading services.
Contact:
R. Vander Ploeg Secy./Treas.
210 Clarke St. N.
Woodstock, ON N4S 7M7
Phone: (519) 539-2117

Attention:
**Campgrounds
and
Resort Areas**

With summer 1995 not that far away, we plan to group your advertisements in the **March 31, 1995** issue. The advertising deadline is **March 22, 1995**.

Many *Christian Courier* readers will soon be making 1995 vacation plans. Let us have your ad copy and instructions as soon as possible so that our readers will know who and where you are!

Stan de Jong
Manager

Miscellaneous

Job Opportunities

Job Opportunities

Job Opportunities

Calvin Christian School
Drayton, Ontario

invites candidates to apply for a **possible** opening for

PRINCIPAL

for the 1995-1996 school year.

C.C.S. is a well-established school with, next year, approximately 186 students in a pollution free, rural setting, close to Kitchener, Waterloo and Stratford, Ont.

As a very supportive, active community, we offer a challenging job description, a laid-out curriculum, a library, special education, a gymnasium, and extensive extra-curricular activities. If you would like to become the leader of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please direct your inquiries, resume and application to:

The Education Committee
Calvin Christian School
Box 141, Drayton, ON N0G 1P0
Phone: (519) 638-2935 Fax: (519) 638-2935
All inquiries will be kept confidential.

**NORTHUMBERLAND
CHRISTIAN SCHOOL**

invites applications for the position of

Teaching Principal

Please direct all inquiries to:

Search Committee
Northumberland Christian School
R.R. 5, Cobourg, ON
K9A 4J8

CHAPLAIN

The Kingston General Hospital seeks a **duty chaplain** who will give spiritual care as part of a pastoral care team in a 379-bed hospital.

Required:

Theological education from a recognized theological school, endorsed by a recognized faith group, knowledge of and experience in the delivery of spiritual and religious care. Preference will be given to candidates with advanced level C.P.E. or specialist certification.

Apply to Rev. Douglas R. Wilson
Director, Department of Pastoral Care
Kingston General Hospital
76 Stuart Street
Kingston, ON K7L 2V7
(613) 548-6094

PRINCIPAL

John Knox Chr. School in Brampton, Ont., is accepting applications for the position of **Principal** for the 1995/96 school year.

John Knox Chr. School presently serves 300 students in grades JK-8. The school has excellent facilities and a well-qualified staff, and is located in one of Canada's most rapidly-growing and dynamic cities.

John Knox is seeking an educational leader who embraces the Christian educational mission of the school and is able to provide direction to staff and parents on important issues and trends in education. This leader must also be an effective administrator who is able to communicate well with the school's increasingly diverse constituency.

Send resume, a brief statement of educational vision, and other pertinent information to:

Janet Laven, Vice Chair
30 Jeremy Place
Bramalea, ON L6S 5K5
Tel.: (905) 670-5144 Fax: (905) 670-1145

Miscellaneous

New used or leased automobiles

Parkwood Central
(Chev-Olds-Geo and Cadillac)
2400 Yonge St. (just N. of Eglinton)
Toronto, ON M4P 2H4

CALL DIK MAST

Home: (416) 756-2585
Business: (416) 488-2400 (ext. 205) or 1-800-671-7077

Hire a student!

**Summer Job
Market**

This summer why not hire a student to help you ease your workload and get some extra things done? This spring, students will advertise their skills in our Summer Job Market section of the Classifieds. Please consider hiring one of them.

Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

Classifieds

Miscellaneous

Youth Director

Bethel Chr. Ref. Church of Waterdown, Ont., is seeking a part-time Youth Director. Send inquiries and resumes to:

Bethel Chr. Ref. Church
Attention: Erick Schuringa
Box 795, Waterdown, ON L0R 2H0
Phone: (905) 689-3405
Fax: (905) 689-3554

'Lest We Forget'

by Mandy Evans

A Dutch-Jewish family's thriller-true story of Nazi persecution and survival in the Netherlands. A book that deserves a place in every home and library.
Hardcover 287 pages

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**Worship Conference**

Calvin College will host the fifth quadrennial Conference on Liturgy and Music (COLAM) on **July 17-21, 1995**. Co-sponsored by the Calvin Music Department and the quarterly journal *Reformed Worship*, COLAM '95 will provide sessions for all ages, with music camps and children's choirs in addition to a full slate of offerings for adults. The conference is planned for pastors, elders, musicians, artists, and all those interested in exploring worship from a Reformed perspective.

For more information and brochures, contact the Calvin College Department of Music, 3201 Burton SE, Grand Rapids, MI 49546; (616) 957-6253.

Teachers



Centennial Christian School Terrace, B.C. Teaching Positions Open

Centennial Christian School invites applications from committed Christian educators to fill definite openings for the 95/96 school year in the following areas:

Grade 3 - Primary Teacher
Grade 8-10 - Math/Science
Grade 4-10 - French
Grade 6-10 - Band/Music

Further openings are anticipated at other grade levels and subject areas. Teachers with knowledge and background in computer instruction are also encouraged to apply.

Centennial Christian School presently offers Christian education to approximately 255 students in Kindergarten-Grade 10. The addition of Grades 11 and 12 is being planned. Please contact:

Centennial Christian School
Frank Voogd — Principal
3608 Sparks Street, Terrace, BC V8G 2V6
Phone: (604) 635-6173 Fax: (604) 635-9385

Calvin Christian School

245 Sutton Avenue
Winnipeg, MB R2G 0T1

Applications are invited for vacancies in the
PRIMARY and INTERMEDIATE grades.

As well, applications are solicited for a possible vacancy in
SCIENCE and LANGUAGE ARTS
in **JUNIOR HIGH**.

Calvin Chr. School is a government-funded school, with an enrolment of 350 students and a teaching and support staff of 26.

Consider working in a modern facility, a political climate that supports independent schools, and an equitable salary and benefit package.

Forward your letter of application with a resume to the above address, or for additional information contact the school at
(204) 338-7981.

Teachers must meet certification requirements of the Province of Manitoba with a minimum of 55-60 hours in education.

Miscellaneous

Summer Job Market**Attention: All students**

We know that many of you are thinking about summer jobs at this time. As in previous years Christian Courier will carry the Summer Job Market section in the Classifieds. We urge you to check this section until **May 26**.

Send us your announcement now and include name, age, address, phone number, experience and the type of work you are seeking. Be as **brief** as possible! Please note:

1) We will run your ad in four (4) consecutive issues of *Christian Courier*.

2) Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

3) In previous years we offered this service free of charge. Due to tough economic times, we are compelled to begin charging a small fee for the space used. We suggest you send us a cheque for \$5.00 x the number of weeks you wish us to run the ad (maximum \$20.00, GST incl.).

Good job hunting!

Stan de Jong
Manager

Celebrate

with your friends, relatives and family on special occasions by sending a meaningful gift to help deliver the **WORD**.

Provide us the name and address and a celebration card will be sent.

THE BIBLE LEAGUE
P.O. Box 5037, Burlington,
ON L7R 3Y8
Tel.: (905) 319-9500

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CREDIT UNION

**Full
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5290 Yonge Street, Willowdale, Ontario M2N 5R1 Phone: (416) 223-8502

Willowdale - Toronto - Rexdale - Etobicoke - Scarborough - Brampton - Orangeville - Richmond Hill - Newmarket - Oshawa - Bowmanville

Classifieds/Events

Events

Events

Events

Events

Miscellaneous

ATTENTION

When you fax your display or classified ads to us, please type them and check spelling BEFORE you transmit the text.

Thank you!

40th Anniversary Strathroy Community Christian School

We are looking for staff members who taught at John Calvin Chr. School in Strathroy, Ont., (now known as Strathroy Community Chr. School). We will be celebrating, D.V., our 40th anniversary this September and would like to have all staff members receive an invitation. If you know any one of the staff members listed below, please send me their address(es) and married name.

Mr. G. Bonekamp
Miss W. Brandsen
Mr. Lloyd Burghart
Miss Pam Hunt
Miss Judy Kingma
Miss Joni Klinge
Mrs. D. Luyt
Miss J. Nymeyer
Mr. E. Oosterbaan
Mr. H. Scholte

Mrs. Steensma/Leunk
Miss H. Slopsma
Miss Femmy Swytink
Miss T. Tiemersma
Miss W. VanAalten
Mr. A. VanderVeen
Miss MaryAnn Westmaas

Mary Baker
Registration Committee
R.R. #4, Appin, ON
N0L 1A0
(519) 289-5807

Send the names and addresses to:

Thank you for your help!

Family Outreach-Ontario Sixth Annual

CONFERENCE ON ALCOHOLISM and OTHER DRUG ADDICTIONS

Speaker: Dr. Rich Grevengoed

Director and Counsellor at
Christian Care Centre
Lansing, Illinois

"The Effects on the Family"

Eight Workshops

May 6, 1995

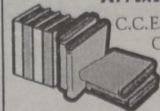
Westmount Chr. Ref. Church
405 Drury Lane, Strathroy, Ont.

Registration and \$20 p.p., and \$35 per couple
(lunch incl.) required before April 26, 1995.

Phone or write: Jane de Haan
R.R. #2, Ancaster, ON L9G 3L1
Phone: (905) 679-6490

Coffee and registration 8:30 a.m.

APPEAL FOR HELP!



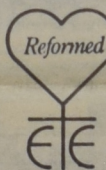
C.C.E.F. promoting
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tian textbooks, and teacher manuals,
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HELP US PUBLISH THEM.
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Fred R. Vander Velde
2621 Cavendish Drive
Burlington, Ont. L7P 3W6
Tel.: (905) 336-5619
(day or evening)



REFORMED ENGAGED ENCOUNTER

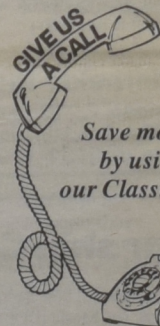
A wedding is a day...
A marriage is a lifetime!

An opportunity for couples contemplating engagement or
Christian marriage to look openly and honestly at their
commitment to one another.

Date: May 19-21, 1995

Location: Crieff Hills Retreat Centre
Guelph, Ont.

To obtain a brochure or to register, please call:
Karen & Syl Gerritsma
Phone: (905) 935-6875



Save money
by using
our Classifieds!

"...and your daughters shall prophesy."

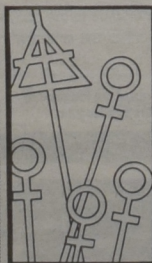
Celebrating our Gift of Voice

A conference for Women in the
Christian Reformed Church

April 29 and 30, 1995

Richmond Hill Community
Christian Reformed Church
45 Crosby Avenue
Richmond Hill, Ontario

Keynote speaker:
Mirth Vos



Choose from 12 workshops of special interest to women.
Contact person: Jan Roukema (905) 451-8240
Register by March 31, 1995.

CALENDAR

March 25 The King's Guild "Anything Goes"
New-and-Used-Sale, at TKUC, Edmonton, Alta.

March 25 Combined concert by "The Hosanna Choir" and the
"Mattaniah Male Choir," directed by Herman Den
Hollander, accompanied by Andre Knevel and John
Vanderlaan, 7:30 p.m., First CRC, Hamilton, Ont. Info.: (905)
648-6585.

March 25 Concert by "Hosannah Mixed Choir" and
"Mattaniah Male Choir," 7:30 p.m., First CRC, Hamilton,
Ont.

March 27 Planning your wedding? Come to a wedding
ceremony seminar led by Dr. Bert Polman, 7:30 p.m.,
Executive Dining Room, Redeemer College, Ancaster, Ont.
Fee: \$2.00. No pre-registration; just come!

March 30 Spring tour concert by the "Calvin College Campus
Choir," 8 p.m., Maranatha CRC, York, Ont. Info.:
(905) 765-1441.

March 31 Spring concert by the "Palmerston Chr. Choral
Society" featuring the "Brampton-Georgetown Choraliers,"
8 p.m., CRC, Palmerston, Ont.

March 31 Dutch organist Martin Mans in concert with
"Sursun Corda Choir," 8 p.m., Can. Ref. Church, Ancaster,
Ont. Info.: (905) 455-0797.

March 31 Student recital (organ, voice) by students of TKUC,
8 p.m., West End CRC, Edmonton, Alta.

March 31-April 1 Ligonier Ministries of Canada conference
and seminar in Calgary, Alta. Speakers: John Armstrong,
D.A. Carson, Edmund Clowney and John Sartelle. Info.:
1-800-563-3529.

April 1 Student recital, 8 p.m., TKUC Performance Hall,
Edmonton, Alta.

April 1 All-Ontario "Coffee-Break/Story Hour Rally," at
Calvary Baptist Church, Oshawa, Ont. Theme: "Growing in
God's Garden." Contact local Coffee Break director for
registration forms.

April 1 Laugh and sing with the "Toronto Mass Choir" and
"The Parable Players," 7:30 p.m., Jubilee Fellowship CRC
(13 Wilhoime), St. Catharines, Ont. Info./tickets:
(905) 892-6434.

Martin's budget starts to trickle down

Paul Martin's budget hummer is already starting to trickle down. The Canadian Federation of Students suspects that cut-backs in the transfer payments to the provinces might result in doubling the tuition fees. Funding dollars disappear like candies in a child's lunch box. Yet one of the few points of consensus among the 190 countries participating in the U.N. conference on poverty in Copenhagen was the need for more money. A conclusion that was a bit out of sync with the times. U.S. Vice-President Gore told the conference that within five years the U.S. plans to channel nearly half of its foreign aid through private organizations.

★★★

The turbid tussle continues. Fisheries Minister Brian Tobin does not seem to back down, and the Spanish trawlers keep fishing just outside the area over which Canada claims custody. Tobin was greeted by a round of applause in the House of Commons, and on the other side of the ocean Spaniards demonstrated in support of their fishermen.

★★★

Alberta is considering privatizing the provincial jails. Alberta's Premier Ralph Klein had a little variation on that old theme "If you don't like it go back to where you came from." He said he could not keep people from leaving Alberta if they didn't like the direction he is taking the province.

★★★

Three provinces have balanced their budgets: Manitoba, New Brunswick and Saskatchewan. Now if Ontario and Quebec could do the same, we would be well on the way to fiscal sanity.

★★★

Mr. Manning — taking a hesitant plunge onto the international scene like a man diving into his bathtub — was invited to speak for the U.S. Heritage Foundation. That outfit is politically and philosophically about as conservative as the stuff they put in bacon to keep it from stinking. They wanted to know whether Mr.

Manning's policies could avert the break-up of Canada. Mr. Manning's entertained a lot of silly questions and coined a new word when he said that the P.Q. might "fuzzify" the question in its promised referendum.

★★★

The "question" is a hotly debated issue in the P.Q. cabal. For sure it is not going to be a simple "yes" or "no." It will probably come wrapped in bafflegab more confusing than the nutrition information on your cereal box.

★★★

Our Prime Minister will make a call in Washington to prepare for the G-7 summit in Halifax. It is comforting to know that he will call the President by his given name. As long as those two call each other Jean and Bill we can sleep easy.

★★★

It took 16 years and 232 days of hearings, but 1,700 female public servants have won more than \$74 million in a pay equity settlement from the federal government.

★★★

There was a lot of curling on the CBC. Is that really a sport? It looks a little like chess on ice, doesn't it.

★★★

The nine-million member Mormon Church has decided to place an emphasis on youth. The previous president died while in his nineties. The church now selected Gordon Hinckley for the top position. Hinckley is 84.

★★★

Good news in the *Edmonton Journal* for dentists.

The paper reported that Phillip Mejia from Racine, Wisc., made his first visit to a dentist's office to have a tooth pulled less than two days after he was born.

★★★

There is a hospital in Tampa, FL., where I would not want to be a patient. First, doctors amputated the wrong leg of a patient, and just recently a person there died because nurses mistakenly removed a respirator. Oops.

World news

Carl D. Tuyl

Mexico has a new export item: former President Carlos Salinas de Cortari was kindly asked to go away. He was the man who went on a bizarre hungerstrike with the demand that he be declared innocent. Politics is a bit of a sticky wicket in that NAFTA partner of ours.

★★★

Groups of violent opponents of the Pakistani government spread terror in Karachi where at least 15 people were killed. Prime Minister Ms. Bhutto said that she had authorized the police to use "ruthlessness." Which is like saying that the police may apply the eye-for-an-eye rule. High up in the mountains Indian and Pakistani troops are still engaged in occasional skirmishes. One observer called the India-Pakistani stand-off one of the most dangerous situations in the world. Both countries have nuclear capabilities.

Prince Charles was entertained with traditional music and dances by slum dwellers of Cairo. That was one time when he was not upstaged by his estranged wife.

★★★

Anyone looking for a job? Ads in some German newspapers called for candidates to fill the position of mayor in the city of Rostock. Rostock has 237,000 inhabitants. The successful candidate will have a salary ranging from \$75,000 to \$91,000. I nominate a certain Mr. J. Parizeau who has a great deal of expertise in fuzzifying questions.

★★★

Both the U.S. and the Canadian dollar are still on a downward trend in the money markets. Checking at the airport the other day I saw that a Dutch guildler was sold for \$0.96 Cdn. The Mexican peso



gained some value after the government announced a national austerity plan.

★★★

We were surprised by joy hereabouts when the weather all of a sudden turned so mild that the birds stayed away from the feeder. Thanks, but no thanks — we don't need you anymore. Well that's the way it goes. Not only with the birds, either.

Carl Tuyl is executive director of the Ontario Multifaith Council on Spiritual and Religious Care.

FROM COAST TO COAST

ENGLISH RADIO: BRITISH COLUMBIA

Burns Lake-CFLD.....	9:15am	1400
Kitimat-CKTK.....	8:30am	1230
Osoyoos-CJOR.....	8:00 am	1490
Penticton-CKOR.....	8:00 am	800
Port Alberni-CJAV.....	7:00 pm	1240
Prince George-CIRX.....	7:00am	94.3
Princeton-CIOR.....	8:00 am	1400
Smithers-CFBV.....	9:15am	1230
Summerland-CHOR.....	8:00 am	1450
Vancouver-CJVB.....	7:00 am	1470
Vancouver-(fm).....	7:00 am	103.3
Vernon-CJIB.....	9:30pm	940
Burlington-CING (fm)....	8:00am	107.9
Chatham-CFCO.....	6:00 am	630
Fort Frances-CFQB.....	9:30 am	640
Guelph-CJOY.....	10:00pm	460
Hamilton-CHAM.....	7:30am	820
Kapuskasing-CKAP.....	9:00am	580
Kingston-WLKC.....	10:00am	102.7
Newmarket-CKDX.....	9:00 am	1480
Oshawa-CKAR.....	8:00am	1350
Owen Sound-CFOS.....	10:30am	560
Pembroke-CHVR.....	10:00am	350
St.Catharines-CKTB.....	7:30pm	610
Samia-CHOK.....	7:30am	1070
Stratford-CJCS.....	8:45am	1240
Windsor-CKLW.....	8:30am	580
Wingham-CKNX.....	10:30am	920
Woodstock-CKDK (fm)....	8:00am	102.3

ALBERTA

Brooks-CKBR.....	8:00am	1340
Edson-CJYR.....	10:00am	970
Ft. McMurray-CJOK.....	8:30 am	1230
High River-CHRB.....	6:30am	1280
St. Albert-CHMG.....	8:00 am	1200

SASKATCHEWAN

Estevan-CJSL.....	8:00am	1280
Weyburn-CFSL.....	8:00am	1190

MANITOBA

Altona-CFAM.....	9:30am	950
Steinbach-CHSM.....	9:30am	1250
Winnipeg-CKJS.....	9:15am	810

ONTARIO

Atikokan-CFAK.....	9:30am	1240
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FRENCH RADIO: Perspectives Réformées

ONTARIO

Cornwall-CFXX.....	9:30am	1170
Timmins-CRCL.....	9:30am	620

QUEBEC

Montreal-CHRS.....	8:00am	1090
Valleyfield-CFLV.....	8:45am	1370

TELEVISION: Faith 20TV

(Monday to Friday)

Ontario.....5:30am
on the Global TV Network
Check your local listings for cable
outlets airing Faith 20.

Vision-TV (every Saturday)

British Columbia.....	4:00 & 7:00pm
Alberta.....	5:00 & 8:00pm
Sask. & Manitoba.....	6:00 & 9:00pm
Ontario & Quebec.....	7:00 & 10:00pm
Nfld., N.B., N.S. & P.E.I.	8:00 & 11:00pm



THE
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HOUR

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Boesak got lost on the way to power

Bert Witvoet

CAPETOWN, South Africa — According to a report in the Dutch daily *Trouw*, Allan Boesak, South African Reformed preacher turned politician, lost his way between church and politics.

Allan Boesak seemed immune to scandals, writes Peter ter Horst from Capetown on February 9. "The pastor who entered politics survived

numerous stories about adultery, divorce and the financing of his luxurious lifestyle. True, his ecclesiastical and political careers had hit a blind wall, but the nice escape route to an ambassador's post in Geneva lay open."

But in February everything fell apart, writes ter Horst. It came to light that Boesak and his assistant Freddie Steenkamp each had squandered a million

Rands on personal items, money that Scandinavian countries had donated to help poor communities in South Africa.

Only a quarter of the subsidized funds had ended up with the poor, according to an investigation by the *Stichting voor Vrede en Gerechtigheid* (Institute for Peace and Justice).

No sooner had Swedish, Danish and Norwegian help or-

ganizations launched a court case against Boesak a few months ago than he volunteered to withdraw as candidate ambassador. "The appointment can probably not proceed," Boesak is alleged to have said at a press conference.

Boesak denies all allegations and blames his bookkeeper, whom he should have supervised more closely, he says. He also says that the fight against

apartheid kept him too busy to look after financial matters.

Allan Boesak is fluent in Dutch, especially after having studied theology in Kampen, the Netherlands. He spent a year teaching at Calvin College, Grand Rapids, Mich., a few years ago, and is well-known in Europe and North America as one of the foremost South African freedom fighters during the apartheid years.

Canadian veterans and students will host Dutch exchange students to celebrate liberation

Alan Doerksen (with files from the *Belleville Intelligencer*)

BELLEVILLE, Ont. — Canadian veterans of World War II interested in promoting world peace will be hosting an exchange program for 22 Dutch children this May.

The Dutch children, all from the Leeward area of Friesland, in the Netherlands, are ages 12 to 14 and are all Protestants, reports the *Belleville Intelligencer*. They are being matched up with 22 Canadian children from Ottawa, Toronto,

Montreal, Gananogue and Belleville. The Dutch students will be billeted with the families of their Canadian hosts.

Hosting the exchange program is the children's association of the 14th Canadian Field Regiment. In April 1945, the regiment was part of the Canadian army's forces which restored freedom to the Netherlands. Some of the Dutch children participating in this year's exchange will come from the town of Midlum, which was liberated by members of the 34th Battery of the regiment,

who came from Belleville.

Returning the favor

Last year, Dutch families hosted Canadian veterans visiting the Netherlands for celebrations of the 50th anniversary of D-Day. This year, Canadians are returning the favor.

The Dutch children will come to Canada on May 17, and will spend three weeks exploring Ottawa, Belleville, Montreal and Toronto. While in Belleville, the students will stay at Quinte Christian High School and will attend a service at

Maranatha Christian Reformed Church. They will also meet members of the Dutch-Canadian Ethnic Society of Quinte, which has assisted in the exchange program.

Three Belleville-area students, Andrew Cooke (of Quinte Christian High School) and Corrine Stoker and Justin Wagenaar (of Belleville District Christian School) will be hosting Dutch students.

The children's association of the Canadian Field Regiment is a non-profit group made up of World War II veterans. One of

the association's main purposes is "to promote the enhancement of education by sharing our economical and social legacy with sponsored visits to Canada and within Canada of groups of children, all in the aim of promoting world peace," according to Doug Moss, a member of the association.

Band on the bike in B.C.



Roelie G. Nederlof

Last fall, the Trumpet Band of the Mounted Arms from the Netherlands, the world's only military band that performs on bicycles, came to Vancouver. They took part in celebrations that recognized Canada's role in the liberation of Holland in 1945. The Dutch soldiers performed together with the Scottish Highlanders. Many World War II veterans, mostly from Western Canada, attended the event.

News Digest

In 1993, charities received more from Canadians

OTTAWA (Canadian Scene) — According to the latest available figures from Statistics Canada, in 1993 over a quarter of all Canadians who filed income tax returns reported that they gave to charity. They contributed 4.8 per cent more than in 1992, despite tough economic times.

Overall, Canadians gave \$3.35 billion to charity in 1993. The figures are based on credits claimed on income tax returns. Senior citizens consistently gave the most to charity, with the highest average contribution of \$860. Individuals younger than 35 gave the lowest average contribution of \$310.

For the fifth straight year, Prince Edward Island and Manitoba had the highest percentage of contributors. In Prince Edward Island, 33 per cent of tax filers made contributions, while 32 per cent donated in Manitoba.